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Three Bishops Released by Czechs

VIENNA (NC) — Three Bishops have been released from detention by Czechoslovakia's communist government, according to a report received here.

They are Bishops Josef Hlouch of Budejovice; Stepan Trochta, S.D.B., of Litomerice, and Karel Otčenasek, Apostolic Administrator of the Hradec Kralove Diocese.

The Czechoslovak news agency, CTK, said Bishop Hlouch was released recently but that Bishops Trochta and Otčenasek had been freed in 1960.

The official Vatican yearbook for 1963 describes Bishop Trochta as "impeded" and Bishops Hlouch and Otčenasek as "detained in an unknown place."

There was no indication in the CTK dispatch that any of the three prelates had been allowed to resume their posts.

LATEST REPORTS from other sources say that Bishop Hlouch, who was confined to his hometown of Lipnik near Brno, has been under medical supervision at a health resort. Bishop Otčenasek has been reported working as a driver for a dairy cooperative. Bishop Trochta, who for a time had to work as a house painter, is now said to be in a home for the aged in Tabor, although he is only 58 years old.

The report made no mention of Archbishop Josef Beran of Prague or of any other Czechoslovak prelates under detention or in jail—Bishop Jan Vojtasek of Spis and Bishop Ladislav Hlad.

Announcement of the three Bishops' release followed indications in recent months of a seeming relaxation in the communist government's anti-Church stand. The Czechoslovak press gave approval to Pope John XXIII's peace encyclical, *Pacem in Terris*;

Premier Viliam Siroky sent condolences to the Holy See on Pope John's death, and the government controlled Prague Radio has broadcast Catholic news and praised the first public address of Pope Paul VI.

BISHOP HLOUCH, born in 1902, was consecrated in 1947. In 1950 he was placed under house arrest and in 1951 the communists named three new canons of the Budejovic cathedral against his will. He refused to take an oath of loyalty to the communist government. In 1952 he was removed from his See and was later reported to be doing forced labor.

Bishop Trochta, consecrated in 1947, was put under house arrest in 1950. In 1951 the communists imposed a new vicar general against his will and he was forbidden to exercise his ministry. He, too, refused to take the loyalty oath. In 1954 he was tried and sentenced to 25 years in prison on a charge of "spying for the Vatican." He served six years of his sentence and was released in 1960.

Bishop Otčenasek, 43 was named a Bishop in 1950. He was placed under detention in 1957.

No 'Catholic Immunity' In Vietnam, Priest Says

By REV. PATRICK O'CONNOR, S.S.C.

SAIGON (NC) — Military court proceedings here have shown that Catholics enjoy no immunity in Vietnam under President Ngo Dinh Diem, whose government has been labeled "Catholic-dominated" in the foreign press during the Buddhist controversy.

Catholics suspected of plotting against the government have been arrested and tried like other accused persons. One Catholic lieutenant was sentenced to 10 years' hard labor on charges of complicity in the attempted coup of November, 1960. A Catholic civilian was sentenced to six years' solitary confinement.

TO BE A Catholic in Vietnam is no guarantee of government favor. To be Buddhist or any other kind of non-Catholic is no guarantee of government disfavor. What the government wants is support. It reacts against every sort of opposition.

Some foreign observers do not realize that years before they ever saw Vietnam, Catholics, including Catholic priests, suffered penalties because they opposed or criticized the government.

REV. LE VAN PHU, who had been a supporter of Ngo Dinh Diem from 1948 to 1954, sided with opponents of the President in 1955. He was arrested, sentenced to three years in prison.

The Rev. Peter Vu dinh Trac edited a weekly paper called *Duong Song* (Road of Life), which circulated among northern Catholic refugees.

After an attempt had been made on President Ngo Dinh Diem's life in 1957, Father Trac asked his readers to pray for the President so that the confidence and enthusiasm of 1954-55 might be restored. For that implied criticism he was given a suspended sentence of 18 months in prison and his paper was suppressed.

In 1959 Rev. John B. Ho van Vui, parish priest of the cathedral, Saigon, said in a sermon that Catholics should vote only for honest candidates for the National Assembly, who would have the country's interests and not their salaries at heart.

Father Vui had to leave the cathedral and take a parish in the country. Next year he was one of the signers of an open letter to the President. After the attempt coup of November, 1960, he felt so unsafe that he fled the country.

CATHOLIC FOREIGN missionaries in Vietnam are given residence permits for only one year at a time. They are required by law to pay the same yearly tax of 1,000 piastres (about \$13.50) each that other foreign residents such as business men have to pay. Missionaries may apply for exemption, which some receive.

Fifty per cent of Vietnamese Catholic seminarians who have their higher secondary school diploma must do military service for an indefinite period.

Buddhist bonzes (monks), however, are given deferment from military service, by Ministry of Defense decree, if they apply in due form and within prescribed time. They have to show that they are not recently robed bonzes who may have sought refuge in the pagoda (temple) to escape army duty.

Apparently it is not the Buddhist religion but distrust of a Buddhist movement that has caused the friction here. The President and his associates have seen potential political opposition in the renovated Buddhism of the General Buddhist Association.

To attribute the government's recent harsh policies regarding this association and its allied groups to the President's own religion would be a bad oversimplification. He and his government (most of his ministers are non-Christians) would have taken similar measures no matter what his religion.

Proposal Would Allow U.S. Funds For Birth Control

WASHINGTON (NC) — The Senate Foreign Relations Committee has proposed letting other nations use U.S. foreign aid funds for birth control projects.

In what could be a highly controversial reversal of government policy, the committee accepted by a non-record vote a proposal advanced by Sen. J. William Fulbright of Arkansas, committee chairman.

The proposal would permit American tax funds to be used both in research and in the operation of "population control" programs in other countries.

PRESENT FEDERAL policy is not to support birth control programs. A line has been drawn between this and support of research in human reproduction on which about \$7 million is being spent this year by the National Institutes of Health.

The Fulbright proposal would give foreign aid administrators the authority to distribute funds to requesting foreign nations "to conduct research into the problems of controlling population growth and to provide technical and other assistance to cooperating countries in carrying out programs of population control."

The authority was inserted in a section containing \$2 billion worth of research projects in President Kennedy's proposed \$4.5 billion foreign aid budget.

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Their support extended to the administration's controversial proposal to bar discrimination in privately-owned public accommodations, such as hotels and restaurants.

THE STATEMENT was submitted to the subcommittee, which is weighing the administration's request for civil rights legislation, by the social action and racial action departments of the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America.

It was presented by Dr. Eugene Carson Blake, Stated Clerk (chief executive officer) of the United Presbyterian Church; Rev. John F. Cronin, S.S., assistant director of the NCWC Social Action Department; and Rabbi Irwin M. Blank of the Synagogue Council. The actual presentation was made by Dr. Blake.

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Religious Leaders Back Kennedy's Rights Plan

WASHINGTON (NC) — Spokesmen for major religious agencies backed the administration's civil rights program in a joint statement to a House Judiciary subcommittee.

They called for racial justice "now" and said that "what is right, both in terms of basic morality and in terms of our democratic ideals, must be granted without delay."

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Pope Cites Decay of Christian Life

VATICAN CITY (NC) — Pope Paul VI has called for the reconstruction of the Christian community and indicated that women are the best agents for the task.

Pope Paul's call was made during a special audience.

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granted to leaders of the women's, young women's and children's sections of Italian Catholic Action. The Pope said:

"WE ARE surrounded in our daily lives by clear symptoms which point to the gradual decay of the Christian community.

"It would seem that in certain sectors the Christian community no longer exists, or has been worn down by time, or has not withstood the new morals, while the alluring voice of the world with all its outward attractions has greatly distracted those souls who were once attentive to weekly lessons in Christian doctrine, sang vespers and attended the celebration of Holy Mass.

"Many people have therefore been dispersed, at least spiritually."

Pope Paul pointed to a decline in attendance at Mass on Sundays and holy days of obligation as a sign that "most serious negative phenomena" are occurring among those who still go by the name of Christian. He continued:

"THERE ARE faithful who are induced by anti-Christian forces to withdraw, not to listen to us. Moreover, it is becoming noticeable among our groups here and there that there is a lack of good organization, a weakness of unity or a lack of that fullness of vitality which stimulates in the faithful the joy of being a Christian, the joy of

frequenting with convinced fervor our churches and parishes and taking an active part in our great moral, spiritual and social problems."

These conditions, the Pope said, have created the urgent task of reassembling the whole Christian community. Women, he added, would be a sure means for accomplishing the task. Pope Paul declared:

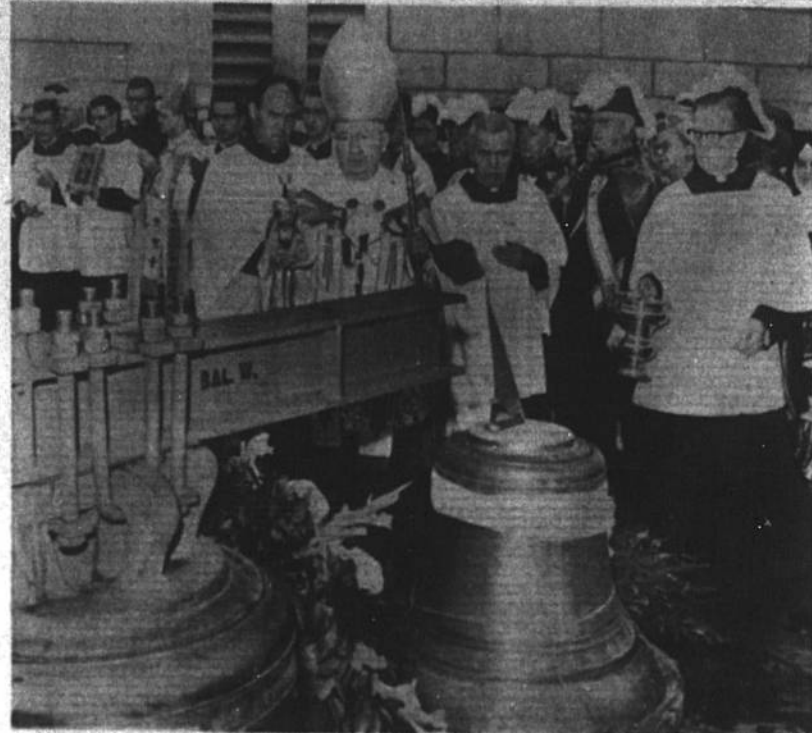
"These good women prove themselves not only capable of collaboration in good works, but they are also gifted with the genius for reconstruction, for they have easy access to families, and when they set an objective for themselves they know how to achieve it.

"Moreover, they are ordinarily very docile and sensitive to what the priests propose for the general welfare. They are aware, with exemplary intuition, of the great thirst for spiritual and Christian life and even for sanctity, which in spite of changes and conflicts, is still alive among our people, particularly among those who are members of Catholic Action organizations."

THE PONTIFF told the Catholic Action leaders that it is their special task to "make use of their valuable energies for rebuilding the Christian community, for creating a new faithfulness to the parish, to the reception of the sacraments and to participation in the liturgy." But this is a task, he said, which "is rather for interior than for exterior effects."

Pope Paul concluded:

"Let us therefore seek to give our communities a fullness of religious life, of moral, charitable and community life. We shall then see also how easy it is to expand our field of activity until, step by step, the broadest community of pastoral life will be reformed in all our parishes."



BELLS CONSECRATED — Archbishop Patrick A. O'Boyle of Washington, consecrates one of the 56 bells composing the carillon to be installed in the Knights' Tower of the National Shrine of the Immaculate Conception in Washington, D. C. The ancient ceremony of consecration is more solemn than blessing, and sets the bells apart for sacred use. Ringing of the bells for any other permission is reserved to the permission of the Archbishop.

Comments on Vietnam

President Sees No Need For Vatican Relations

WASHINGTON (NC) — President Kennedy opposes going beyond "the present methods of communication" with the Vatican.

He told his press conference July 17 that there is no need to change present procedures — presumably by resumption of a form of diplomatic relations.

Kennedy said that when anyone in the government wishes to get a message to the Vatican, this can be accomplished. "The embassy at Rome, I'm sure, would be available," he said.

"It doesn't seem to me," he added, "that there is any need for changing procedures. I don't think there is any lack of information or communication back and forth."

THE CHIEF Executive also called the dispute between Vietnam Buddhists and President Ngo Dinh Diem's government an "unfortunate" one which he hoped would be settled.

He agreed with a questioner's statement that the turmoil, allegedly on a religious freedom issue, has been an impediment to the effectiveness of American aid in the war against communists.

Buddhist groups in South Vietnam have charged that President Diem, a Catholic, is guilty of religious persecution in steps his government has taken against these groups.

The question of closer relations with the Vatican did not involve any specific mention of an ambassador. The President was asked if he thought it would be fruitful "to consider setting up some regular channel of communication."

THE U.S. CEASED diplomatic relations with the Vatican — then the Papal States — in 1967. In 1939, President Franklin D. Roosevelt sent Myron C. Taylor as his special envoy to the Vatican. Taylor remained until early 1950, representing President Truman after Roosevelt's death.

In October, 1951, President Truman nominated Gen. Mark Clark (U.S.A. ret.) to be Ambassador to the Vatican. The nomination drew a storm of criticism from Protestant spokesmen. Gen. Clark asked that his name be withdrawn.

During the 1960 presidential campaign, then-Sen. Kennedy repeatedly told questioners he was flatly opposed to appointment of an U.S. Ambassador to the Vatican.

IN HIS COMMENTS on the Vietnam issue, Kennedy said the civic turmoil comes at a bad time because the war against the communists has been going well.

To withdraw U.S. efforts, he said, would mean a collapse for the West in Vietnam and southeast Asia.

He also said that Americans must realize the unsettled state in Vietnam which has been "in war for 20 years," first the Japanese, then the French and for the past decade a civil war.

"It is very difficult for any society to stand this," he said. He said that before a harsh judgment is rendered on the Vietnamese, "we should realize that they've gone through a harder time than we've had to go through."

Envoy Hails Improving Church Ties

ZAGORSK, U.S.S.R. (RNS) — A personal envoy of Pope Paul VI, speaking here in the holiest shrine of the Russian Orthodox Church — centuries-old Holy Trinity Monastery — hailed what he said was the new era of fraternal relations that had begun among the Christian churches.

Addressing about 150 Orthodox delegates from many parts of the world gathered for ceremonies honoring Patriarch Alexei, supreme head of the Russian Church, on the 50th anniversary of his episcopal consecration, he said the new Pope "has announced clearly his intention of continuing during his pontificate the magnificent cause of renewal and rapprochement so vigorously begun by his predecessor, Pope John XXIII."

AMONG THOSE who heard Bishop Francois Charriere of Lausanne, Geneva and Fribourg, Switzerland, were Patriarch Justinian of the Romanian Orthodox Church and Patriarch German of the Serbian Orthodox Church.

Also at the ceremony was another Vatican envoy, Rev. Christopher Dumont, O.P., director of the Istina Center in Paris which specializes in studies of Eastern Orthodoxy; and a group of Protestant guests, including a representative of the World Council of Churches.

Emphasizing that he had been sent to Moscow on the express instructions of Pope Paul, Bishop Charriere said that "after centuries of drifting apart, this is the beginning of new fraternal relations between the Church of Rome and Christian Churches that are not in complete communion with her."

Previously, in an address welcoming the Catholic and Protestant delegates, 85-year-old Patriarch Alexei said that the presence of the two Vatican envoys "allows us to hope for the good development of relations."

Observers saw dramatic significance in his remarks since the Moscow Patriarch, during the Stalin regime, had been an outspoken critic of the Catholic Church and on one occasion branded the late Pope Pius XII as a "collaborator of the Nazis."

REFERRING TO the East-West schism of 1054, Bishop Charriere said that "in the age when brave pioneers strive to reach the heavens in a thrilling adventure of space exploration, we cannot view our own old quarrels from the standpoint of narrow provincialism."

Rather, he urged, "we must apply the dimensions of the planet. We must view these old quarrels from the standpoint of the exploration of space, and this perspective will reduce them in our own eyes to their proper importance and size."

Bishop Charriere, 69, head of the Swiss See since 1945, has been one of Europe's most outstanding Catholic ecumenists. His diocese covers an area in which the World Council of Churches and several international Protestant agencies maintain their headquarters.

IN HIS TALK HERE, he added a warning that the cause of Christian rapprochement "should not be directed against anybody or aimed at anybody."

This was apparently a clear warning that the Vatican would refuse to be allied with the Russian Church in communist-promoted "peace campaigns" which actually have been engineered as anti-West propaganda offensives.

On the Inside . . .

- RUTH REILLY talks about her relations with her Negro neighbors in her column on . . . Page 10
- FATHER ALOYSIUS WELSH tells of progress in the fight for Negro rights. See . . . Page 7
- ABSENCE OF AN IMPRIMATUR in a book on the Vatican Council poses the question of whether it may be read by Catholics. See this week's Question Box . . . Page 4



POPE JOHN'S CHURCH — Along narrow streets in Bergamo, Italy, a visitor comes unexpectedly upon the ancient stone and brick facade of the Church of the Holy Spirit — the parish church attended by the late Pope John XXIII in his boyhood. A campaign to renovate the Church is being conducted now by Richard Cardinal Cushing of Boston. Last fall, Pope John told the Boston prelate that restoration of the old parish church would be "the best personal gift I could receive."

Cardinal Leger, at WCC Rally, Warns of Unity Difficulties

MONTREAL (RNS)—Promising signs toward reunion of divided Christendom must be balanced by realization that "the road to complete unity will be long," a Cardinal declared here at a unique ecumenical gathering. He called for increased Christian effort to overcome ingrained prejudices.

Paul-Emile Cardinal Leger of Montreal was one of four main speakers at a rally of more than 1,000 persons at the Catholic University of Montreal's McGill University. It was the first time a Catholic Cardinal had addressed such a gathering.

Also speaking at the rally were Dr. W.A. Visser 't Hooft, secretary general of the WCC; Metropolitan Athenagoras of the Greek Orthodox Church in Canada; and Dr. George Johnston, principal of United Theological College, Montreal.

CARDINAL Leger cited the ecumenical rally as a "sign of the times" and an occasion when "the common bond of fellowship which draws us together in spite of our divisions" could be sensed.

He called on Christians to work toward world peace through witness of their unity in Christ and urged a constant search for truth, respect for the rights of all men and effort to establish a world climate of freedom.

The Cardinal cited the late Pope John XXIII who "was given just enough time to extend his arms to all men of good will in a gesture of fraternal affection and to invite them to discover in his intentions and in his heart rectitude and love."

"His LAST gesture was a blessing and those who were

there fell on their knees in St. Peter's Square. It is on their knees that men must continue their difficult search for peace."

Cardinal Leger heralded the ecumenical meeting as a "promising sign" of that unity for which Christ prayed to God when he said: "Holy

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Father, keep in Thy name those whom Thou hast given Me, that they may be one, even as We are."

He added: "We acknowledge with gratitude the sincere desire and firm will of all who are gathered here to establish unity among those who rejoice in being united in faith to the Lord Jesus."

CARDINAL Leger cautioned, however, that even though common prayers are recited together, "we are forced to admit that even this unity is in jeopardy because of our hesitation to accept unity as the Lord willed it, because our prejudices set us up one against the other, because our

Bishop Moves In Hungary

BUDAPEST (NC)—Bishop Janos Bard, Apostolic Administrator of the Kalocsa Archdiocese, has moved to a parish in nearby Nagybereseny where he will help in pastoral duties.

Restrictions on Bishop Bard and four other Bishops were eased in May.

The Bishop, who had been living at a sanatorium near Budapest, has not received permission to return to his diocese.

ignorance is unable to penetrate the veil behind which are the unfathomable riches of Christ."

He said the Faith and Order discussions show that the different Churches do not have identical interpretations of the Eucharistic mystery, for example. "It is because of these differences that we cannot celebrate together the Eucharistic prayer of unity," he said.

"If the Roman Catholic Church affirms that the fraternity which exists between us is not the perfect fraternity which is wanted by the Lord and which is expressed in the Communion of one Church, he assured that it does so in all humility and with the clear conviction of its responsibilities..."

DR. VISSER 't Hooft stated that the fact that such ecumenical meetings are held at all is "an astonishing development in view of history."

Metropolitan Athenagoras viewed the assembly as a "history-making togetherness" and "perhaps an image of things to come." He added: "Christians from the West and from the East representing the three main segments of the Christian world stand in humility under the Cross of their common Redeemer to offer prayers and thanksgiving. The protective walls erected long ago to separate and protect ourselves from each other's intervention seem now, more than ever, unbearable, anachronistic and contradictory to what we all stand for."

Dr. Johnston declared that for people reared in the Reformed tradition it is becoming clear that most of the (Christian) divisions are too ungodly, too unbrotherly, too self-defeating. "They make our missionary zeal unattractive and they reduce the Gospel to irrelevance in the modern secular world," he said.

People in the News

Rev. Giulio Tesserolo, a Washington, D.C., pastor, has been elected superior general of the Pious Society of St. Charles (Scalabrini Fathers).

Msgr. Hanna Kaldany, 45, former assistant to the late Bishop Pier Giorgio Chiappero, O.F.M., has been named to succeed him as Vicar General for Israel.

Bishop Jerome D. Hannan of Scranton received an award from the Lebanon government for his care of Lebanese people in his diocese.

Rev. Gabriel Brinkman, O.F.M., a native of Indianapolis, has been named president of Quincy College, Quincy, Ill.

Coadjutor Archbishop Pierre Veuillet of Paris has been given the right of succession to Maurice Cardinal Felin by Pope Paul.

Rev. Thomas Sartory, a leading Catholic figure in Germany, has withdrawn from the Nationalist Benedictine Abbey to become a secular priest.

Priest Saves Girl In 7-Mile Swim

NEW ORLEANS (RNS)—A priest, swimming without a life jacket, towed a teen-aged girl through seven miles of choppy water here and got help for three other persons lost on Lake Pontchartrain after their 18-foot outboard motor boat was swamped.

Rev. John Sauvageau, 45, pastor of Our Lady of Guadalupe Church here, swam the distance to shore, pulling Lanie Pagot, 14, to safety.

ANOTHER PRIEST, Father Anatole Ballagrain, O.M.I., of Natick, Mass., held on to three-year-old Christy Martins and clung to the boat for nearly 11 hours before help arrived. The fifth person, Mrs. Jeanne Martine, secretary to Father Sauvageau, was picked up in the lake as she was attempting to swim ashore.

All five persons were reported recovering from exposure and exhaustion after the ordeal.

They had gone to a picnic in Covington on the northern shore of Lake Pontchartrain in the boat.

On their return trip, they stopped for a swim about seven miles from shore. When they tried to climb back in,

the boat became swamped. Father Sauvageau, who used to swim five miles regularly, reached shore with the girl in about five hours. They then ran two miles along the lake shore to obtain help.

The priest said only his experience in swimming, the will to help the others and God's help kept him going.

'Hundreds' Are Missing

PARIS (NC)—The Cardinals of France have issued a statement expressing grave concern for Europeans who have disappeared in Algeria.

Since Algeria became an independent country on July 3, 1962, the vast majority of the approximately one million Europeans who lived there prior to independence have left the country. Of those remaining, an unknown number—but at least several hundred—have disappeared without leaving a trace.

Church authorities in France have taken steps to find out about and aid the persons who have disappeared and are believed to have been kidnapped. Their efforts were not made public to avoid giving their relatives false hopes and to keep from arousing antagonism between the French and Algerian governments.

Siena Club Is Approved

MOUNTAIN LAKES — Rev. Joseph Glynn, moderator of the Siena Club of New Jersey, announced at the most recent meeting that the club has received the approval of Bishop James J. Navagh.

Organized last March for single Catholic adults of Morris County, the Siena Club meets on the second and fourth Sundays at St. Catherine's Church Hall here. Among its activities has been a June picnic for 32 Cuban children at Hacklebarney State Park.

Colleagues To Celebrate

CALDWELL — The Colleagues, a musical comedy group which raises funds for scholarships and church organizations, will celebrate its 10th anniversary at Graulich's in Orange Sept. 14. The program Sept. 14 will consist of scenes from the 12 productions given during the past decade.

Mr. and Mrs. John McCormack of this community are chairmen for the dinner and social.

The Colleagues will start rehearsals Sept. 11 for their next production, "Bells Are Ringing."

Delegates Named

JERSEY CITY — Harold J. Ruvolet, president of the Hudson County Holy Name Federation, and Andrew Franz, immediate past president, have been named delegates to the national Holy Name convention Aug. 21-25 in Buffalo.

Luis Beltranena Stinbald, Guatemala's new ambassador to the Holy See, presented his credentials to Pope Paul.

Rev. Godfrey Diekmann, O.S.B., of St. John's Benedictine Abbey, editor of Worship magazine, has been named an expert on the Second Vatican Council.

Rev. David Schulze, O.F.M. Conv., was elected minister provincial of the Immaculate Conception province of the Order of Friars Minor Conventual, Rensselaer, N.Y.

Causes...

Rev. Jacques Berthieu, S.J., 19th-century missionary to Madagascar, born in Montlogia, France, Nov. 25, 1833, martyred in Madagascar June 8, 1898. Sacred Congregation of Rites studying beatification cause.

Rev. Gaspare Bertoni, founder of the Stigmatine Fathers, born Verona, Italy Oct. 9, 1777; died at Verona June 12, 1853. Sacred Congregation of Rites discussed his beatification cause.

Pope Voices Hope for Peace

VATICAN CITY (RNS)—Twenty thousand pilgrims and tourists gathered in St. Peter's Square heard Pope Paul VI declare that the world appears to be on the horizon of greater hope and peace.

Appearing at the window of his private apartment overlooking the square to recite the Angelus with the Sunday noon crowd, the Pontiff first made an obvious allusion to the Moscow negotiations for a ban on nuclear weapons.

"LET US," he said, "recite this prayer... asking that the peace of the Lord be with us and that it extend to all humanity, to all the earth."

"There are, as you know, symptoms that allow us to see on the horizon of the world somewhat greater hope and somewhat greater serenity."

"We pray the Lord that he render men truly brothers, and we Christians are the first to invoke of the Lord the gift of His faith."

THE FOLLOWING day, L'Osservatore Romano, Vatican City newspaper, referred to Pope Paul's words. In a comment entitled "Symptoms of Hope," it said:

"In these days, news comes from Moscow which lends hope of an agreement, no matter how partial, of an armistice in experimental nuclear explosions. There come also words which affirm the necessity to respect life as a duty and condition of any later advance."

"Politicians may say this is not much: a truce agreement now that modern means permit observation and controls at a great distance could have been settled long ago..."

"But nothing can shake the importance of this hoped for and desired agreement. It is significant that an agreement until yesterday judged impossible becomes possible today. Diffidences are weakened and spirits come closer together."

Czechoslovak Salute

VATICAN CITY (NC)—Pope Paul VI has praised the Czechoslovak people for their contributions to "progress in thought, art and work in the middle ages and in modern times."

He made the statement at a special audience July 22 which included members of a pilgrimage organized by the pastoral section of the Czechoslovak Christian Academy in Rome. Speaking in French, Pope Paul referred to his audience as "a people particularly dear to us."

"Your presence reminds us of how much your country has done toward the progress of thought, art and work in the middle ages and in modern times," he continued. "We have visited your country and

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cherish an indelible memory of it, particularly the beauty of its cities, churches and countryside."

"However, it is not only a personal reason which makes the nation you belong to so dear to us, but it is, above all, its Catholic Faith, the magnificent traditions of which are appreciated by the... whole Church."

New Headquarters

VATICAN CITY (RNS)—Pope Paul VI, in a special message, hailed the inauguration in Rome of new headquarters for the Association of War Victims by Italian President Antonio Segni.

Conveyed to the President by Amleto Giovanni Cardinal Cicognani, papal Secretary of State, the Pope's message expressed the hope that "the sacrifice involved will serve to stimulate the Italian people

Vatican Report:

Cardinal Mindszenty Status Unchanged

VATICAN CITY—The Vatican has denied the truth of reports that an agreement has been reached on the future of Jozsef Cardinal Mindszenty.

The Hungarian Primate has been living in asylum in the U.S. legation in Budapest since 1956. He took refuge there after Soviet troops quelled the anti-communist uprising which had freed him for a few days from the prison where he was serving a life sentence.

Reports of a settlement of the Cardinal's case came from Budapest where they have since also been denied by Hungarian government sources. The report was issued by a news agency after earlier reports stated that Hungarian government officials had held talks with Bishop Endre Hamvas of Csanad, acting head of the Hungarian Bishops' Conference who recently arrived in Budapest from Rome, where he attended the coronation of Pope Paul VI.

Former Vice President Richard M. Nixon visited the American legation but did not see the 71-year-old Cardinal. He told reporters later that a meeting with the Cardinal

was "out of the question, because it would compromise his status." He said it had been agreed before he left the U.S. that he would not attempt to see the Primate.

"I have, however," he added, "discussed the Cardinal's case with legation officials, and they told me that his state of health is excellent and his spirit unbowed."

IN BONN, the German Catholic news agency, KNA, reported that Hungary is withdrawing government officials who have been stationed in diocesan offices.

They had been placed in the offices in an effort to isolate the nation's Bishops from the people.

The officials exercised surveillance over incoming and outgoing mail, checked telephone conversations and took part in interviews between Bishops or other diocesan authorities and outside persons.

In most cases the communist officials kept the Bishop's seal, thus, without a Bishop's knowledge, letters were often sent out bearing his signature and seal.

General Audience

VATICAN CITY (RNS)—University students from the U.S. were among 10,000 persons greeted at a general audience by Pope Paul VI who wished them "the peace of the Lord, which surpasses every sentiment."

Family Message

VATICAN CITY (RNS)—Pope Paul VI, in a message to the Third Latin American Assembly of the Christian Family Movement, stressed the important role of parents in the education of children.

The Pontiff urged that children be given a firm and well founded sense of responsibility for the future.

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Mahwah Board of Education Drops Prayer Ban Protest

MAHWAH — A shortlived rebellion by the Mahwah Board of Education against the Supreme Court prayer ban ended July 22 when the board voted to rescind a resolution passed a week before which would have continued prayer and Bible reading in the borough schools.

The vote was 6-0 with three members abstaining and came after the reading of a letter from Dr. Frederick M. Raubinger, state superintendent of schools. Raubinger's letter said that it would be "clearly unconstitutional" to continue the prayer readings.

THE BOARD had voted 5-4 at a July 15 meeting to ignore the Supreme Court decision in the Maryland and Pennsylvania cases, which had been called "clearly applicable" to New Jersey practices by Atty. Gen. Arthur J. Sills. Mahwah board president John Lesure had been among the minority in this first vote and called the July 22 meeting to review the decision. Henry W. Dobson, who led the majority vote in the first instance, meanwhile had called for a directive from the state

that would take the local boards off the spot. Raubinger's letter was received after Dobson had announced his position.

Meanwhile, the West Milford Board of Education joined Saddle Brook in providing for a minute of meditation during morning exercises. The board accepted the Supreme Court decision "with regret," but made it clear that there should be no audible prayer during the morning period of silence.

It did not say if a penalty would be imposed on a child who prayed audibly.

THE TEXT OF Raubinger's letter follows:

"On the day after the U.S. Supreme Court handed down its ruling the commissioner requested from the attorney general of New Jersey a formal opinion concerning the effects of the court's decision upon New Jersey statutes.

"The opinion was received on June 26 and on June 27 copies were mailed to each board of education. At the time it seemed to the commissioner that the opinion was a clear guide, but questions

coming to us since then indicate that further clarification from this office may be helpful.

The attorney general had made it clear that the practices authorized (reading the Bible and repeating the Lord's Prayer) are now unconstitutional and consequently are prohibited in New Jersey public schools.

"Boards of education are required to see that the school laws are put into effect. It should be clear that no option or discretionary choice remains to boards of education except to comply.

"I have every confidence that despite whatever beliefs and attitudes exist with respect to this decision, boards of education will see to it that the schools obey the law as it is now established."

Dobson said that although he disagreed with the merits of the order, it was "one which I am bound to obey." He added that "if the citizens of Mahwah or New Jersey do not agree with it, then they can sue in the courts for the protection of the statutes which this order denies them."



FOR LABORATORY — Martin Lordi of South Orange, president of the Friends of St. James Hospital, presents a check for \$17,000 to Sister Patricia Aidan, hospital administrator, for purchase of laboratory equipment. The funds were raised at a dinner-dance last February.

Dr. Mead to Speak At AID Institute

SOUTH ORANGE — Dr. Margaret Mead, author of "Coming of Age in Samoa," will speak on "Cultural Patterns and Technical Change" at the Institute for International Relations, July 31 at McNulty Hall on the Seton Hall University campus.

Currently associate curator of ethnology for the Museum of Natural History, Dr. Mead has attained world fame for her sociological studies of primitive societies. Her talk is listed for 8 p.m. and is co-sponsored by the university and the Association for International Development of Paterson.

Other speakers this week include William Doherty of the American Institute for Free Labor Development July 29 and Dr. John Tsu of the Seton Hall Department of Asian Studies July 26.

AT THE JULY 17 session, Dr. Ramon Illarramendi of Venezuela, director of the Center for Christian Democratic

Action in New York City, said that it would be more dangerous to boycott Marxist movements than to work with them in Latin America.

He said that a merely negative approach to the challenge of Marxism is not only un-Christian but also inadequate for the world's needs. Christians, he said, should endeavor to direct the coming social change rather than have it overwhelm them.

Manhattan to Operate First 'Hot' Reactor

NEW YORK (NC)—Manhattan College will put into use in September the first critical, or "hot," nuclear reactor in New York City, Brother Gregory, F.S.C., president of the college, has announced.

The \$120,000 training reactor will be a gift from the American Machine & Foundry Co. and will be housed in Manhattan's new engineering building in the Riverdale section of the Bronx.



Dr. Tobin Appointed Dean of Dental School

JERSEY CITY—Dr. Daniel F. Tobin of New York City has been appointed dean of Seton Hall College of Dentistry to succeed the retired Dr. Merritte M. Maxwell.

The announcement of Dr. Tobin's appointment was made by Bishop John J. Dougherty, president of Seton Hall. Dr. Tobin will spend some time this summer meet-

ing the faculty and the administrative officers before officially taking charge Sept. 1.

The new dean has directed the Guggenheim Dental Clinic in New York since 1947. He is a lifelong resident of New York City and received his degree of doctor of dental surgery from N.Y.U. in 1931. He later joined the dental faculty there before going to the Guggenheim Clinic in 1940.

During World War II, Dr. Tobin served in the Navy and spent some time at St. Albans Naval Hospital, N.Y., under Dr. Maxwell. He returned to the clinic after the war and was appointed director in January, 1947. Dr. Tobin is a member of several professional societies and received N.Y.U.'s meritorious service award in 1954.

Lightning Fells Seminarian

NEWTON—Ronald J. Mongelluzzi of Philadelphia, 19, a student at St. Charles Seminary, Overbrook, Pa., was killed by lightning at Camp St. Benedict here July 20.

Mongelluzzi had been serving as counselor at the camp, which is conducted on the grounds of St. Paul's Abbey. He was on his way to light a campfire with Brother Mangano, O.S.B., camp director, when the lightning struck.

The deceased seminarian was a graduate of Cardinal Dougherty High School, Philadelphia, and was studying for the diocesan priesthood there.

Fr. Pryor Named Vocation Director

SUFFERN, N.Y.—Rev. John A. Pryor, O.R.S.A., a former student at Seton Hall University, has been named director of vocations for the eastern region of the Recollects of St. Augustine.

A native of Nantuet, N.Y., Father Pryor attended Seton Hall until he entered the Recollect Augustinians at Kansas City in 1955. He presently resides at Tagaste Monastery here.

CLEARANCE

Publisher's note: 1963 Directory of the Archdiocese, 188 pages, CVO Press, 101 Plaza St., Newark, N.J. \$2.00.

MAKES PROFESSION—Brother Herbert Stamm, S.C., of Hasbrouck Heights, a graduate of St. Mary's High School, Rutherford, will make his final vows as a Brother of the Sacred Heart July 27 at the novitiate in Belvidere. He entered the postulate at Metuchen in 1955.

Religion Study In Pennsylvania

PHILADELPHIA (NC) — Religion will be studied as an academic subject in some Pennsylvania public schools this fall, but there will be no religious exercises in the schools.

This policy was outlined by Charles H. Boehm, state superintendent of public instruction, who said the academic study of religion would be included in two new programs — one a humanities program called "Universal Issues in Human Life" and the other considering religion as a social institution and called "Introduction to Social Studies."

Boehm said the aim of the two new programs will be to inculcate "moral and ethical values" in students. He said the programs will be introduced in a limited number of high schools.

School Superintendent Appointed in Trenton

TRENTON — The announcement of five changes in the diocesan tribunal and the appointment of a new superintendent of schools was announced last week by Bishop George W. Ahr of Trenton.

Auxiliary Bishop James J. Hogan is retiring as official, but will continue as chancellor.

The new officials is Rev. John C. Reiss, who will retire as vice chancellor and also serve as assistant chancellor. Rev. William F. Fitzgerald, former vice officials, will be the new vice chancellor, while Rev. Edward A. Reissner becomes notary of the diocesan tribunal and Rev. Thomas C. Ryan becomes defender of the bond.

Msgr. John J. Endebruck, pastor of Incarnation Church, Trenton, has resigned as superintendent of schools and ac-

cepted the new position of director of the Diocesan Catholic Interracial Council.

The new superintendent of schools is Rev. Thomas J. Frain, who has served as Msgr. Endebruck's assistant since 1956. Father Frain was ordained in 1948 and is a graduate of Immaculate Conception Seminary.

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'Because It Is Right'

The revolt of the Negro against his unequal American citizenship status in 1963 is more justified than the revolt of the colonists against King George III in 1775. The current demonstrations of the Negro are a protest against the denial of his God-given and constitutionally upheld rights. The Boston Tea Party and other such outbursts were protests against "taxation without representation."

IF WE CAN UNDERSTAND the feelings of the colonists and glory in their demonstrations to gain freedom, why do so many find it so difficult to understand the sit-ins, the picketings, the marches that the Negro is using to gain what the law of the land says is his by right — equality.

The revolt of the colonists began by grumblings that grew into protest meetings and finally into the shedding of blood and the destruction of property. When the British soldiers moved in to put down the riots and to protect property, the war began with "the shot heard round the world."

The revolt of the Negro began in a peaceful way. In the main it is still a peaceful protest, but blood has been shed

— theirs and others. It can get worse. For a hundred years responsible leaders from Abraham Lincoln to John F. Kennedy have been urging equal citizenship status for the Negro. For the most part these pleas have been ignored.

A PARAGRAPH from a talk of each of the above should give all of us something to think about.

Said Lincoln to a crowd at Edwardsville one day: "When by all these means you have succeeded in dehumanizing the Negro; when you have put him down and made it impossible for him to be but as the beasts of the field; when you have extinguished his soul, and placed him where the ray of hope is blown out in darkness that broods over the damned, are you quite sure the demon you have roused will not turn and rend you?"

In an appeal to the conscience of all of us, President Kennedy said recently: "In this year of the Emancipation centennial, justice requires us to insure the blessings of liberty for all Americans and their posterity — not merely for reasons of economic efficiency, world diplomacy, and domestic tranquillity — but, above all, because it is right."

Intolerance in Vietnam?

Probably the goings-on in South Vietnam hold no especial interest for most Americans outside the State Department.

But it so happens that its President, Ngo Dinh Diem is a Catholic. And the Church is being smeared in the American press and periodicals because, according to them, Diem takes his religion too seriously. So seriously that his "Catholic dominated" government is imposing harsh restrictions on other sects, especially the Buddhists.

FROM THIS DISTANCE the story may be a little hazy, but Catholic reporters on the scene flatly contradict the "facts" as presented by the American press. Though the President is Catholic, his vice-president, most of his cabinet, most of the assemblymen are not. We have a Catholic President, too, but you could hardly characterize Washington as Catholic-dominated. Neither is South Vietnam.

The armed forces figure prominently in countries like these, but there, the religious picture is much the same. Only three generals are Catholic, and the same percentage holds among other high-ranking officers. If Catholics plot to take over

the country, they won't get much help from the military.

The Buddhists, who are the chief complainants, actually number three or four million out of a total of 12 million people. Hardly a majority. And their protests of religious persecution don't seem to jibe with admitted facts. Buddhist monastic schools have been on the increase under Diem's regime. Over one thousand Buddhist temples have been constructed, and an equal number have been renovated — all at government expense! Veteran correspondent Father Patrick O'Connor labels the story of Buddhism as one of "considerable progress" under a Catholic executive.

NO DOUBT, where there is smoke there is the usual bit of fire. In isolated sections of the country, there have been alleged incidents of religious oppression, but even if verified, they would hardly prove a general government policy.

We do not condone, we protest religious persecution anywhere; but we also protest press reports that present an inaccurate, unfair picture, that incite religious animosity, that smear the image of the Church.

The Blessed Bishop

Ven. John Neumann, fourth Bishop of Philadelphia, was to have been beatified last month, but the ceremony was postponed to Oct. 13 because of the death of Pope John XXIII.

BORN IN BOHEMIA, now part of Czechoslovakia, in 1811, John Neumann studied for the diocesan priesthood, and on arriving here in 1836 was ordained and given charge of a 900-square-mile mission near Niagara Falls. His church had no steeple, roof or floor. He traveled on foot. Yet he built a school and taught his pupils four hours a day. He studied medicine to help his people.

After four years, he was called by God to be a Redemptorist. Following his profession in 1842, he traveled widely on missionary journeys. After five years he was appointed provincial of the American Vice-Province. He founded the School Sisters of Notre Dame and placed them in charge of schools in Redemptorist parishes. Later he established the Third Order of St. Francis, whose Sisters teach, nurse, care for the aged, and conduct orphanages.

Thinking that another might be a better provincial, Father Neumann begged his superiors in Rome to relieve him of office. They did. Soon, however, others in Rome considered him for the Bishopric of

Philadelphia. To make sure that he would not decline the appointment out of humility, he was commanded to accept it. He was consecrated in 1852 at age 41.

Bishop Neumann was the first U. S. Bishop to order the observance of the Forty Hours devotion in every parish. He is recognized as the founder of the U. S. diocesan Catholic school system. During his eight years in Philadelphia, colleges, academies and industrial schools and orphan asylums rose on all sides. He also built or had a part in building 89 churches, including the Cathedral of St. Peter and Paul.

On Jan. 5, 1860, Bishop Neumann fell on the street and died in the house of a stranger. His death revealed the iron chain and nail-tipped scourge with which he had chastised his flesh.

BISHOP NEUMANN lived less than half a century. Since his death he has been revered and his intercession sought by thousands. He was proclaimed Venerable by Pope Benedict XV, who said that he had practiced virtue to a heroic degree, and that the faithful were bound to imitate him. Pope John XXIII solemnly declared that Bishop Neumann was among the blessed in heaven.

May we all honor, praise and imitate him.

Why Christ Hid His Divine Nature

By FRANK J. SHEED

When Our Lord had scourged the business-men from the Temple, the high officials only asked Him by what right He did it, precisely the same question they had asked of the Baptist. In neither instance was there any suggestion that the things actually done had been in themselves sinful.

But forgiving his sins was totally different. The Pharisees had literally no alternative but to ask "Who can forgive sins but God alone?" Peter and Andrew, James and John must have clamored for an answer. The throng, dazzled by the healing of the paralytic, might go away glorifying God, but the dangle of a miracle fades with time, and the profounder question would have returned. The word "blasphemy" uttered as an accusation would have lingered in many a mind as at least a troubling echo.

ONCE KNOW THAT Our Lord is God and the accusation vanishes. But Our Lord did not say that He was God. Even a statement from Him that God had given Him au-

thority to forgive sins would at least have been an answer for those who believed Him. But He did not say that either — at least not in words. He simply asserted that the Son of Man had power to forgive sins here upon earth, then effected a cure which was beyond the powers of man unaided.

If we have grasped what God is, we see two overwhelming reasons why Our Lord should not yet utter the fact of His divinity.

The first is that the Jews did in the very depth of their being believe in God.

IF OUR LORD had begun with the bald statement "I am God," only two reactions would have been possible. Those who believed Him would have been in such stricken awe that all communication between Him and them would have been impossible; they would have been terrified.

Those who did not believe would have seen God blasphemed and His majesty profaned; and the penalty was death. In fact, when later Our

Lord says to such people "Before Abraham was, I am," they took up stones to destroy Him, and He had to hide in the Temple. When He said "I and the Father are one," they tried to seize Him and He had to make His escape to the other side of the Jordan. And in the end it was for blasphemy that He was crucified.

But there was another reason why Our Lord could not yet tell the people why He was God — not only that they would have found the truth too great to be borne or the claim too blasphemous to be tolerated, but also quite simply that they could not even have understood what He was saying about Himself.

Comrade?



Sure, It's the Same Old Socialization, Time Says

By MSGR. GEORGE G. HIGGINS
Director, Social Action Dept., NCWC

For once, while the editors are looking the other way, I am not going to write a column strictly so called. But since editors are allergic to blank spaces in the pages of their papers, we are going to compromise by filling out the rest of our allotted space with a few mid-summer and completely inconsequential jottings on a recent news item which struck us as being rather amusing in a piquant sort of way — and which is much too good to keep until the fall.

THE ITEM appeared in Time magazine's July 12 cover story on Sean Lemass, Prime Minister of Eire and titular head of the Fianna Fail Party. It reads: "The word socialism terrifies Fianna Fail supporters, who are not overwhelmingly Catholic, but include many small landowners. Yet one-third of all industrial enterprises in Ireland today are bankrolled by the government, which has gone farther toward nationalization than even British socialist advocates. Lemass says that he shares the attitude toward socialism that was expressed in the late Pope John's encyclical, *Pacem in Terris*: that no political system is undesirable if it benefits the people."

I would hope that Lemass didn't put it quite that way, but in any event, Time's assertion that Ireland, God help us, has gone the British socialist route in pushing for the nationalization of industry (in other words, for a form of socialism) has given Catholic "conservatives" and "liberals" in the U. S. something new to argue about in the months ahead.

And goodness knows they need something new to argue about, for the photograph records on right-to-work legislation, Medicare, UNESCO, "Who is responsible for keeping Castro in power?" and similar matters of greater or less importance for the future of Western civilization have been played so often that they are beginning to squeak. And, besides, nobody is really listening to them any more.

LEAVE IT TO THE Irish, with their real or alleged fondness for intramural controversy, to come along just at the right time with a new issue which will give the conservative-liberal controversy among their American Catho-

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lic cousins a new lease on life.

If and when the participants in this continuing debate run out of new things to say about the new issue of nationalization in Ireland, they can always start arguing among themselves as to whether or not Pope Paul VI is really as much in favor of the United Nations as his recent address of welcome to Secretary General U. Thant would, on the face of it, seem to indicate.

Come the fall, then, when the kids have returned to school and everything else is back to normal again, readers of the Catholic press are in for a jolly good time if they share this writer's weakness for trying to anticipate how

certain Catholic newspapers or magazines (don't ask me to name them), are going to handle the hot potato which Time has unwittingly tossed into their lap.

By way of a concluding footnote, it is suggested that the great debate on this momentous issue — "Are Irish Catholics more in favor of nationalization than British Socialists?" — be postponed until our friends the editors get back to town. It will be their responsibility to establish and enforce the ground rules for the debate and, more specifically, to prevent the participants from throwing anything heavier than a shamrock at one another or at the hapless Henry Luce.

The Press Box Segregation In the Schools

By ED GRANT
News Editor

It seems to many that there is more good will than wisdom in the series of school desegregation decisions which have been handed down in recent weeks by Dr. Frederick A. Raubinger, New Jersey's superintendent of schools.

For one thing, the decisions appear inconsistent. In Orange, the board of education is told to merge two grammar school districts; in Plainfield it is given a choice of three plans and naturally elects the one which will cause the least disturbance to neighborhood school patterns.

THE BASIC problem, of course, is that the schools are being asked to do something which should be none of their business. New Jersey schools that are de facto segregated simply mirror the housing patterns of their neighborhood. Desegregate housing and you desegregate the schools.

Moreover, there is no certainty that the individual Negro parent is that interested in the desegregation programs which would abolish the neighborhood school practice.

In New York, a researcher who has visited thousands of Negro and Puerto Rican homes in the upper West Side of Manhattan says that he has found little evidence that the parents want to have their boys and girls shipped all over the city to school.

CERTAINLY the voluntary transfer programs, where they exist, have had only a modest attraction for the parents.

hood.

The New York researcher mentioned above also questioned whether it would be legal to ship white children away from their neighborhood schools to make room for Negroes or Puerto Ricans. At present, the plans only bring the Negro and Puerto Rican children into empty or unfilled classrooms. The forced switching of school populations has been proposed in New York, as well as in New Jersey.

IT MAY WELL BE that the legal complications will be cleared in this state when a federal court hears the complaint of Montclair white parents that their children were discriminated against when one of the junior highs there was closed and its students — mostly Negro — sent to the other schools.

Perhaps the most reasonable solution rests in various modifications of the so-called Princeton plan, whereby each school takes care of the town's entire primary (K-3), middle (4-6) or upper (7-8) grade population. Larger communities would, of course, have to set up several such blocks of three schools.

It might provide the bridge until the housing problem is alleviated and would also maintain a reasonable semblance of the neighborhood school system as the distances involved would not be too great.

August Intentions

The Holy Father's general intention for August is: The spiritual training of Catholic youth.

The mission intention recommended to the Apostleship of Prayer by the Pope is:

That Catholicism in Indonesia may contribute toward national peace and prosperity.

The Question Box Book on Council Not Forbidden

Q. At our summer discussion group a question of Church law came up about the Xavier Rynne book "Letters From Vatican City." We were all under the impression that Catholics are not allowed to read books on religion which do not have an imprimatur from a Bishop. This book tells the whole story of the first session of the Vatican Council in which many theological problems are treated. Besides, in the words of your own reviewer (Advocate, May 20, 1963) "council secrecy has been seriously violated" by Xavier Rynne, whoever he or they may be. Are we correct in thinking that the author himself violated Church law in publishing this book, and that we would also be in violation by reading it?

A. To state our conclusion first: the author(s) did not necessarily violate Church law in publishing "Letters From Vatican City"; he (they) merely may have violated it. We simply do not know. But in either case, by no stretch of canonical imagination is a Catholic forbidden to read it.

Frankly, it was quite a complicated process to verify this conclusion. There are many aspects of Church law on pre-censorship and prohibition of books possibly involved here, and the most unusual content of the book in question as well as the author's (authors') anonymity did not facilitate making a judgment.

FIRST, WAS THE book published illicitly? That it was cannot be proven at this time. For, illicitly in publication could arise from two principal defects: (1) if the author was bound by Church law to submit the work to ecclesiastical authorities for pre-publication approval, and did not do so; (2) if the book revealed matters which should enjoy the secrecy imposed by Pope John's conciliar rules (concerning the problem of secrecy at the council our readers might be interested in the view of Rev. Francis X. Murphy, C.S.S.R. in the July 27 America magazine).

But neither defect can be demonstrated. The use of a nom de plume leaves open the possibility that the author is not even a Catholic and is not, therefore, bound to this Church law. We realize full well that no one seriously thinks this; we are simply exhausting all possibilities.

Further, if the author is a Catholic (and if so, he must be a priest or group of priests), we cannot be absolutely certain of his non-compliance with the law. A standard English Canon Law commentary tells us that, although the Imprimatur normally should appear somewhere on the book, it may be omitted for special reasons under permission from the Holy See or even without special permission by a sort of "epi-keia" (Bouscaren-Ellis referring to Fr. Vermeersch). Hence, it is not absolutely to be excluded that the book in question did actually receive an Imprimatur which does not, for obviously "special reasons" — the same ones which advised the use of a pseudonym — appear in print.

As a matter of fact, we find great difficulty in imagining that such a work could be prepared and brought to publication by a priest without knowledge and consent of his superiors. Bishop Primeau of Manchester (America, June 29, 1963) seems quite certain of the book's authorship, a "mild... professor of Church History." If this be the case, then no doubt remains that proper ecclesiastical approval was obtained.

AS TO THE conciliar secrets supposedly revealed in the book, we simply take at face value Rynne's own claim that nothing appears which did not previously find its way into print in six or seven European Catholic newspapers and periodicals under their own original responsibility for content and problems of secrecy. Rynne claims to have read extensively and well, and

to have used no "secrets" that were not already public. His patent bias in interpreting the facts does not enter into this question.

Thus, our first conclusion: the author(s) did not necessarily violate Church law in publishing "Letters From Vatican City." Depending on facts which cannot be accurately controlled at this time, he (they) merely may have violated it.

And we quickly note that, even if it could in fact be shown that the author acted illicitly in publishing the book, Catholics are not, by that fact alone, forbidden to read the book. The author's canonical sin does not necessarily taint the reader. True, some illicitly published books are forbidden by Canon Law, e.g., texts and versions of Sacred Scripture and works telling of new miracles, apparitions and devotions which have not received an Imprimatur. But Rynne's work does not fall into these categories.

FURTHER, IT IS not true to say that "Catholics are not allowed to read books on religion which do not have an Imprimatur from a Bishop." Rather, Church law (canon 1399) forbids the reading, retaining and selling of only those books on religion which "propound heresy, schism or which in any way attempt to subvert the very foundations of religion," and "which have for their principal or one of their notable purposes to attack religion or right morals," and "books by non-Catholics which treat professedly of religion unless it is certain that they contain nothing against the Catholic faith," and "books which attack or ridicule Catholic dogmas, which defend errors proscribed by the Holy See, which disparage divine worship, which strive to overthrow Church discipline and which purposely insult the ecclesiastical hierarchy of the clerical or religious state."

Now, most assuredly, Xavier Rynne's book does not verify any of these pernicious categories. Bishop Primeau says that it "makes available in English a rather complete picture of the first session" and that "those who were present at the council will and 'Letter From Vatican City' useful for ready reference." Bishop Carter of Ontario calls it "an uncannily accurate description."

The content of the book which is in direct quotation is the responsibility of the council orators; Rynne's personal interpretations make clear his bias, but remain, it would seem, within the area of free discussion at the present time.

Hence, our final conclusion, based on the intrinsic norm of content, is that Catholics are not forbidden to read it.

And finally, lest there be any misunderstanding, we are neither endorsing nor condemning Xavier Rynne. We reserve all judgment on the questions of prudence and discretion surrounding this book. We simply undertook to answer a strict canonical question.

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Most Rev. Thomas A. Boland, S.T.D., Archbishop of Newark.

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Our Parish



"It takes all kinds of people to make a world, and I'm certainly glad I'm not one of them!"

Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

In Defense Of Fr. Kueng

Editor: I am disturbed by the remarks of Msgr. Shea in your issue of July 11 concerning Father Kueng's lecture series in this country. . . . Msgr. Shea's basic complaint in this article is that when Father Kueng claims that the Church is inhibited by lack of freedom, he uses the expression "in every nook and corner." . . . This is a fairly common figure of speech and no reader of good will would insist that this phrase is to be taken literally. . . . Father Kueng is very much respected as a theologian and teacher; his book, "The Council, Reform and Reunion," has had several printings in this country and has been widely translated. In spite of Father Kueng's young age, to the thousands who have read his book, and yes, to those of us who either heard or read his talk on freedom in the Church, he is a man of deep thought, a man of vision. . . . That Father Kueng is eminently qualified to speak both

for and to the Church is evidenced by the fact that he was one of the theologians much involved in the work of the Vatican Council. He not only had ample opportunity to meet many of the 2,000 Bishops, experts, observers, etc., he also was chosen to give lectures to the Bishops themselves during intervals between council meetings. . . . Father Kueng has many strong and enthusiastic opinions on a sometimes touchy subject, freedom. Not everyone will necessarily agree with all that he says. However, the fact that although he has been outspoken in his criticism of certain aspects of the Church he has nevertheless been chosen to attend the next meeting of the Vatican Council in an official capacity as an expert theologian, in itself attests to the existence of freedom in the Church. . . . I would like to refer readers to a very interesting, incisive and objective analysis of Father Kueng's address by Rev. Joseph Gallagher which appeared in the July 1963 issue of the Catholic World. Florence Giammarino, Maywood.

A Suggested Reading List

Editor: If Frank C. Carlson is so interested in reading the complete text of Rev. Hans Kueng's lecture as printed in Commonweal, all he need do is send a letter to the editor of that magazine, include in it the cost of the magazine plus postage, and he can see for himself. . . . I might also suggest to Mr. Carlson that he read the statement on Father Kueng by Rev. Francis J. Connell, C.S.S.R., in the June, 1963, Ecclesiastical Review. . . . He should also read the letter of Bishop James McManus, C.S.S.R., of Ponce, Puerto Rico, regarding the lecture. The letter appeared in The Tablet of June 18. . . . He might also read Bishop Ahl's remarks. . . . Msgr. Shea's analysis is understandable to the average reader whereas the text of Father Kueng's lecture coming after this analysis would lead to chaotic confusion in the minds of Catholics who have little or no theological background. Mrs. Howard S. Bailey, Jersey City.

Of Cabbages And Things

By JOSEPH A. BREIG

"A rose is a rose is a rose," wrote Gertrude Stein; and I must say she was right about that. But I, being no literary pioneer but a mere hack of a journalist, will take one rose at a time. What I want to know is something that philosophers have asked themselves for centuries: "Why is a rose a rose?" I mean to say, why is a tomato a tomato? Why are cats cats, and cabbages cabbages, and human beings human beings?

To put the query in fancier terms, what explains the unchanging stability deep down in the "whatness" of things? ONLY ONE ultimate answer is possible and sooner or later every mind must either come to it, or leave the mystery forever unsolved. As G. K. Chesterton said with his brilliant simplicity, in the final analysis grass is green because Some One with the necessary power pointed at it and commanded: "Be green."

Which means that the Some One not only was the creator of grass, but the creator also of the human eye which sees grass as green. That, as I said, is the ultimate explanation. But what is the machinery of it — of the catness of cats and the cabbageness of cabbages? How does nature go about

the business of obeying nature's God? By what means are His directions conveyed? FOR RESEARCHERS in that field three scientists were awarded the Nobel Prize — Harvard's James D. Watson, and Britain's Francis H. C. Crick and Maurice H. F. Wilkins. Other scientists said that as a result of the work of the three, man may some time "play God" by "creating life in the test tube." Man may alter the instructions contained in molecules, but man will never create life in a test tube or anywhere else. THE MOST that man can possibly do is to trigger the potentiality for life that lies hidden in matter because the Creator hid it there. Creation — real creation — is a field into which man cannot ever step. Creation is making something out of nothing. More precisely, it is bringing something into existence when previously nothing at all existed. God can do that because God is almighty. No creature can do it, neither angels nor men. All that scientists can do is to discover, in matter brought into being by God, hitherto unknown laws of nature which also were brought into being by God.

Reply to Hans Kueng-III

By MSGR. GEORGE W. SHEA, S.T.D.
Rector, Immaculate Conception Seminary

In a sermon delivered barely a month before he became Pope Paul VI, Giovanni Cardinal Montini sharply criticized attempts to dilute Church authority.

After noting the Church's efforts to effect the return of separated Christians to her fold, he warned: "IT SEEMS TO US that we must call to unity not only those who are outside the paternal home, but that we also, who are Catholics and who have the fortune and responsibility of living inside the paternal home, must have a deeper, more intense sense of the Church's unity."

"The need and the duty of harmony," the future Pope continued, "are weakened and forgotten, the obligation and the honor of discipline are slack and are often betrayed, the dutiful and provident function of authority is questioned and sometimes denied. . . . Here and there some people with ludicrous rashness speak of 'humane disobedience' to the hierarchy as a right and a brilliant discovery of the spiritual life. . . . What is missing is a sincere and loyal 'sense of the Church.' What is wanting is an understanding of the inviolable and basic principle of the living Church which is her interior, beloved and declared unity."

THE ABOVE criticisms were directed against some Catholic scholars who have undermined the rights of freedom within the Church in such wise as to obscure the duty of obedience, the necessity of law. In my opinion, Father Hans Kueng falls into that category and under those criticisms, by reason of the way his lecture on "The Church and Free-

dom" presented St. Paul's doctrine on Christian freedom. What, briefly, is the Apostle's teaching on that subject, the freedom that Christ brought, the freedom of the children of God? Paul, of course, did not mean Christ brought free will to men. They have always had that, by their very nature. Nor did Paul mean, by Christian freedom, liberation from obligation and restraint. That was the error of the Reformers who, as we know from the condemnation of their views by the Council of Trent, believed baptism emancipated the children of God from the commandments.

ACCORDING TO the Apostle, the freedom wrought by our Savior, by His grace, is a liberation of the will from those checks and drags upon it which are the result of original sin and hinder His ready choice of what is right and good. Christian freedom is a liberation not from obedience but unto perfect obedience. Not only that, the liberating grace of Christ is a new, inner, source of spiritual energy, a dynamic force spurring us on the spontaneous and joyful fulfillment of the will of God.

But, still according to Paul, none of this does away with the need for external authority and a code of laws. Laws are necessary because not all are just, in the state of grace, led by the Spirit of Christ. Laws are necessary because, as long as they live, the just can always fall back under the domination of sin. Laws are necessary because, while on earth, the just possess the Spirit only imperfectly, their freedom for spontaneous fulfillment of God's will remains imperfect, in need of guidance, support and incentive

Criticizes Tone Of Article

Editor: When Msgr. George W. Shea writes, "complete text now published in—where else?—The Commonweal, June 21, 1963," he reveals the very grievance stated by Rev. Hans Kueng in the quotation. . . . Msgr. Shea is attempting to scorn a popular lay Catholic magazine with his "where else?" . . . The entire tone of Msgr. Shea's article is unfortunate and tends to bring too strong an emotional response to his statement. Aloysius A. Norton, Ridgewood.

Mass Calendar

July 28 — Sunday, Eighth Sunday After Pentecost. 2nd Class: Genesis 22:1-18; 2nd Cor. 12:1-9; 1st John 3:1-10. 3rd Class: 1st John 3:11-18; 1st John 3:19-24; 1st John 4:1-10. 4th Class: 1st John 4:11-19; 1st John 4:20-21; 1st John 4:22-26. 5th Class: 1st John 4:27-28; 1st John 4:29-30; 1st John 4:31-32. 6th Class: 1st John 4:33-34; 1st John 4:35-36; 1st John 4:37-38. 7th Class: 1st John 4:39-40; 1st John 4:41-42; 1st John 4:43-44. 8th Class: 1st John 4:45-46; 1st John 4:47-48; 1st John 4:49-50. 9th Class: 1st John 4:51-52; 1st John 4:53-54; 1st John 4:55-56. 10th Class: 1st John 4:57-58; 1st John 4:59-60; 1st John 4:61-62. 11th Class: 1st John 4:63-64; 1st John 4:65-66; 1st John 4:67-68. 12th Class: 1st John 4:69-70; 1st John 4:71-72; 1st John 4:73-74. 13th Class: 1st John 4:75-76; 1st John 4:77-78; 1st John 4:79-80. 14th Class: 1st John 4:81-82; 1st John 4:83-84; 1st John 4:85-86. 15th Class: 1st John 4:87-88; 1st John 4:89-90; 1st John 4:91-92. 16th Class: 1st John 4:93-94; 1st John 4:95-96; 1st John 4:97-98. 17th Class: 1st John 4:99-100; 1st John 4:101-102; 1st John 4:103-104. 18th Class: 1st John 4:105-106; 1st John 4:107-108; 1st John 4:109-110. 19th Class: 1st John 4:111-112; 1st John 4:113-114; 1st John 4:115-116. 20th Class: 1st John 4:117-118; 1st John 4:119-120; 1st John 4:121-122. 21st Class: 1st John 4:123-124; 1st John 4:125-126; 1st John 4:127-128. 22nd Class: 1st John 4:129-130; 1st John 4:131-132; 1st John 4:133-134. 23rd Class: 1st John 4:135-136; 1st John 4:137-138; 1st John 4:139-140. 24th Class: 1st John 4:141-142; 1st John 4:143-144; 1st John 4:145-146. 25th Class: 1st John 4:147-148; 1st John 4:149-150; 1st John 4:151-152. 26th Class: 1st John 4:153-154; 1st John 4:155-156; 1st John 4:157-158. 27th Class: 1st John 4:159-160; 1st John 4:161-162; 1st John 4:163-164. 28th Class: 1st John 4:165-166; 1st John 4:167-168; 1st John 4:169-170. 29th Class: 1st John 4:171-172; 1st John 4:173-174; 1st John 4:175-176. 30th Class: 1st John 4:177-178; 1st John 4:179-180; 1st John 4:181-182. 31st Class: 1st John 4:183-184; 1st John 4:185-186; 1st John 4:187-188. 32nd Class: 1st John 4:189-190; 1st John 4:191-192; 1st John 4:193-194. 33rd Class: 1st John 4:195-196; 1st John 4:197-198; 1st John 4:199-200. 34th Class: 1st John 4:201-202; 1st John 4:203-204; 1st John 4:205-206. 35th Class: 1st John 4:207-208; 1st John 4:209-210; 1st John 4:211-212. 36th Class: 1st John 4:213-214; 1st John 4:215-216; 1st John 4:217-218. 37th Class: 1st John 4:219-220; 1st John 4:221-222; 1st John 4:223-224. 38th Class: 1st John 4:225-226; 1st John 4:227-228; 1st John 4:229-230. 39th Class: 1st John 4:231-232; 1st John 4:233-234; 1st John 4:235-236. 40th Class: 1st John 4:237-238; 1st John 4:239-240; 1st John 4:241-242. 41st Class: 1st John 4:243-244; 1st John 4:245-246; 1st John 4:247-248. 42nd Class: 1st John 4:249-250; 1st John 4:251-252; 1st John 4:253-254. 43rd Class: 1st John 4:255-256; 1st John 4:257-258; 1st John 4:259-260. 44th Class: 1st John 4:261-262; 1st John 4:263-264; 1st John 4:265-266. 45th Class: 1st John 4:267-268; 1st John 4:269-270; 1st John 4:271-272. 46th Class: 1st John 4:273-274; 1st John 4:275-276; 1st John 4:277-278. 47th Class: 1st John 4:279-280; 1st John 4:281-282; 1st John 4:283-284. 48th Class: 1st John 4:285-286; 1st John 4:287-288; 1st John 4:289-290. 49th Class: 1st John 4:291-292; 1st John 4:293-294; 1st John 4:295-296. 50th Class: 1st John 4:297-298; 1st John 4:299-300; 1st John 4:301-302. 51st Class: 1st John 4:303-304; 1st John 4:305-306; 1st John 4:307-308. 52nd Class: 1st John 4:309-310; 1st John 4:311-312; 1st John 4:313-314. 53rd Class: 1st John 4:315-316; 1st John 4:317-318; 1st John 4:319-320. 54th Class: 1st John 4:321-322; 1st John 4:323-324; 1st John 4:325-326. 55th Class: 1st John 4:327-328; 1st John 4:329-330; 1st John 4:331-332. 56th Class: 1st John 4:333-334; 1st John 4:335-336; 1st John 4:337-338. 57th Class: 1st John 4:339-340; 1st John 4:341-342; 1st John 4:343-344. 58th Class: 1st John 4:345-346; 1st John 4:347-348; 1st John 4:349-350. 59th Class: 1st John 4:351-352; 1st John 4:353-354; 1st John 4:355-356. 60th Class: 1st John 4:357-358; 1st John 4:359-360; 1st John 4:361-362. 61st Class: 1st John 4:363-364; 1st John 4:365-366; 1st John 4:367-368. 62nd Class: 1st John 4:369-370; 1st John 4:371-372; 1st John 4:373-374. 63rd Class: 1st John 4:375-376; 1st John 4:377-378; 1st John 4:379-380. 64th Class: 1st John 4:381-382; 1st John 4:383-384; 1st John 4:385-386. 65th Class: 1st John 4:387-388; 1st John 4:389-390; 1st John 4:391-392. 66th Class: 1st John 4:393-394; 1st John 4:395-396; 1st John 4:397-398. 67th Class: 1st John 4:399-400; 1st John 4:401-402; 1st John 4:403-404. 68th Class: 1st John 4:405-406; 1st John 4:407-408; 1st John 4:409-410. 69th Class: 1st John 4:411-412; 1st John 4:413-414; 1st John 4:415-416. 70th Class: 1st John 4:417-418; 1st John 4:419-420; 1st John 4:421-422. 71st Class: 1st John 4:423-424; 1st John 4:425-426; 1st John 4:427-428. 72nd Class: 1st John 4:429-430; 1st John 4:431-432; 1st John 4:433-434. 73rd Class: 1st John 4:435-436; 1st John 4:437-438; 1st John 4:439-440. 74th Class: 1st John 4:441-442; 1st John 4:443-444; 1st John 4:445-446. 75th Class: 1st John 4:447-448; 1st John 4:449-450; 1st John 4:451-452. 76th Class: 1st John 4:453-454; 1st John 4:455-456; 1st John 4:457-458. 77th Class: 1st John 4:459-460; 1st John 4:461-462; 1st John 4:463-464. 78th Class: 1st John 4:465-466; 1st John 4:467-468; 1st John 4:469-470. 79th Class: 1st John 4:471-472; 1st John 4:473-474; 1st John 4:475-476. 80th Class: 1st John 4:477-478; 1st John 4:479-480; 1st John 4:481-482. 81st Class: 1st John 4:483-484; 1st John 4:485-486; 1st John 4:487-488. 82nd Class: 1st John 4:489-490; 1st John 4:491-492; 1st John 4:493-494. 83rd Class: 1st John 4:495-496; 1st John 4:497-498; 1st John 4:499-500. 84th Class: 1st John 4:501-502; 1st John 4:503-504; 1st John 4:505-506. 85th Class: 1st John 4:507-508; 1st John 4:509-510; 1st John 4:511-512. 86th Class: 1st John 4:513-514; 1st John 4:515-516; 1st John 4:517-518. 87th Class: 1st John 4:519-520; 1st John 4:521-522; 1st John 4:523-524. 88th Class: 1st John 4:525-526; 1st John 4:527-528; 1st John 4:529-530. 89th Class: 1st John 4:531-532; 1st John 4:533-534; 1st John 4:535-536. 90th Class: 1st John 4:537-538; 1st John 4:539-540; 1st John 4:541-542. 91st Class: 1st John 4:543-544; 1st John 4:545-546; 1st John 4:547-548. 92nd Class: 1st John 4:549-550; 1st John 4:551-552; 1st John 4:553-554. 93rd Class: 1st John 4:555-556; 1st John 4:557-558; 1st John 4:559-560. 94th Class: 1st John 4:561-562; 1st John 4:563-564; 1st John 4:565-566. 95th Class: 1st John 4:567-568; 1st John 4:569-570; 1st John 4:571-572. 96th Class: 1st John 4:573-574; 1st John 4:575-576; 1st John 4:577-578. 97th Class: 1st John 4:579-580; 1st John 4:581-582; 1st John 4:583-584. 98th Class: 1st John 4:585-586; 1st John 4:587-588; 1st John 4:589-590. 99th Class: 1st John 4:591-592; 1st John 4:593-594; 1st John 4:595-596. 100th Class: 1st John 4:597-598; 1st John 4:599-600; 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1st John 4:1097-1098; 1st John 4:1099-1100. 184th Class: 1st John 4:1101-1102; 1st John 4:1103-1104; 1st John 4:1105-1

Red Line In Films

By WILLIAM H. MOORING

Russian film art early became restricted to various aspects of the revolutionary experiment.

Leon Kuleshov, later to become a professor at the Soviet State Institute of Cinematography, in 1920 produced "On the Red Front." As a result the Soviet government ordered him to form a group of creative film artists. It was the beginning of the "cell" movement, designed to harness art to ideological propaganda.

THE IDEA, to be known as "The Proletkult," since pursued on an ever-changing pattern, worked not only in the USSR, but eventually, through unsuspecting copyists or indoctrinated sympathizers, in most of the movie production centers of the world, even to a limited extent in Hollywood itself.

During the closing "silent"

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era, Russia's more notable art films extolled revolt against the old order, rationalized the inhuman slaughter of the Czar and countless Russians who opposed communism, advocated legalized abortion and companionate marriage or in various ways, argued the case for State enterprise under the Marxist regime.

FEW ORDINARY theaters through Western Europe booked these films. Some countries virtually barred them. Where the "specialized theater" provided insufficient outlet, the USSR, through political sympathizers, often infiltrated film societies. These—still on the increase in most non-communist countries—arranged by membership devices to include, or even "push" Soviet film art.

Many of the old Russian films and some newer ones, now are offered on a subscription basis, to student groups in the USA.

Reviews . . .

Summer Magic (Good; family) An irresistible teenage hustler gets her widowed mother and younger brothers a house in the country.

Ticklish Affair (Fair; family) To impress a reluctant widow a Navy Commander teaches her three sons to "moon walk."

In the French Style (Weak; adults) An American girl in Paris demonstrates her way with men on four different beaux destroying all illusions of innocence abroad.

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THE MAN WHO SUCCEEDED POPE JOHN

Two distinguished authors write on the papacy in this week's Post. Novelist Evelyn Waugh contributes a beautiful portrait of the late Pope John: "He showed . . . charity, prudence, humility and—a rare virtue in his age—hope." In a companion article, Sonche de Gramont describes the nature of Paul VI, the zeal, the intellect, the occasional rashness, the belief of the first Pope "who grew up as witness to the crisis of this century." Read the stories of the very old man who recalled us to the joy of youth . . . and of the man who would follow his example. In the July 27-August 3 Post. Now on sale.

POST

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OLYMPIC PARK

IRVINGTON-MAPLEWOOD

Immortality in Suburbia

WATER IN THE WINE, by April Oursler Armstrong, McGraw-Hill, 218 pages, \$3.95.

The milieu is familiar: love and marriage in suburbia, but this time with a twist—the Catholic Church. Out of it rises the problem of Chris and Jane McNamara, whose sixth child has just been joyfully welcomed when they are informed by their doctor that Jane must recover from a kidney ailment before she can safely undergo another pregnancy.

Chris is the perfect example of what has become known as "an articulate Catholic layman." Jane, a convert to Catholicism since college days, is a paragon of charity and devotion. But their problem shakes their life to the very foundations of faith and love upon which it rests.

MRS. ARMSTRONG, daughter of Fulton Oursler whose "The Greatest Faith Ever Known," she completed for him after his death, has attempted a very difficult task in this, her first novel. Its worth rests in the struggle of the soul endured by Jane, as she proceeds from fear which drives a wedge between her and her husband, through temptation, and guilt, and finally to redemption and abandonment to the Will of God.

Its weaknesses occur when Mrs. Armstrong is distracted from the genre of the religious novel and tempted into the glossy domain of the women's magazines, for example, in the

Films on TV

July 25-26, 11:30 p.m. to 1:00 a.m. on TV. The show is a comedy. The original series was a comedy. The original series was a comedy.

FAMILY

July 25-26, 11:30 p.m. to 1:00 a.m. on TV. The show is a comedy. The original series was a comedy. The original series was a comedy.

ADULTS, ADOLESCENTS

July 25-26, 11:30 p.m. to 1:00 a.m. on TV. The show is a comedy. The original series was a comedy. The original series was a comedy.

ADULTS

OBJECTIONABLE

July 25-26, 11:30 p.m. to 1:00 a.m. on TV. The show is a comedy. The original series was a comedy. The original series was a comedy.

Improbable flirtation she puts Chris through with the absurd character of Krens, his unbelievably obvious colleague in a publishing house.

THE THEME, though, is inexorably adhered to. Aside from an occasional glimpse of tensions in St. Rose's Rectory the conflicts almost exclusively concern love and marriage, or the want of one or the other. They range from an unmarried mother, to an unfaithful wife discovered in surely the most bizarre fashion ever devised, to a voluntarily sterile husband, to a rumor of artificial insemination, to a nice couple who think they're getting tired of

each other.

Mrs. Armstrong is honestly trying to dramatize the beauty of married love as ordained by God and the folly of abusing it. Occasionally she does this in unparalleled fashion. But there's just a bit too much of the whole idea, so that one begins to wonder if there weren't ever a burglary or a train-wreck in Rockhill, Conn., to provide diversion from the Big Problem.

But in the finale Mrs. Armstrong redeems whatever failings went before as she skillfully etches the idea of immortality as it is realized even in suburbia when there is trust in God. — Anne Mae Buckley

MOVIES

Moral rating by the New York office of the National Legion of Decency with cooperation of the National Federation of Catholic Mothers.

Morally Unobjectionable for Everyone

Unobjectionable for Adults, Adolescents

Morally Unobjectionable for Adults

For Adults (With Reservations)

Morally Objectionable in Part for Everyone

Condemned

Plays in Brief

By JOAN T. NOURSE

A Funny Thing Happened on the Way to the Forum—Laurie, head of the local high school, is the

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But in the finale Mrs. Armstrong redeems whatever failings went before as she skillfully etches the idea of immortality as it is realized even in suburbia when there is trust in God. — Anne Mae Buckley

Radio

SUNDAY, JULY 28

7:00 a.m. (5) — Hour of St. Francis

7:00 a.m. (7) — Christopher, "How to Communicate"

7:00 a.m. (9) — Talk About God, Maryland Sisters

7:00 a.m. (11) — Christopher, "How to Communicate"

7:00 a.m. (13) — Christopher, "How to Communicate"

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The Tightrope Walkers

Opening Jobs for N. J. Negroes

By ANNE MAE BUCKLEY

NEWARK—During a period of widespread unemployment and explosive racial unrest Gov. Richard J. Hughes' Committee on Equal Opportunity walks a tightrope between job-seeking minority groups on one side and employers and union leaders on the other. One of the tightrope walkers is Rev. Aloysius J. Welsh, who is also coordinator of interracial justice programs for the Newark Archdiocese.

Little more than a month after formation of the 50-member committee, it has met twice with Gov. Hughes, formed itself into three subcommittees each entrusted with a particular area of employment, and chalked up a modest first achievement.

Describing the latter Father Welsh said, "An atmosphere was created (by the Governor's committee) in which several Negroes were either put on or considered for jobs in the building trades in the Mercer County area."

"Similar negotiations," he

added, "are going on in other parts of the state."

FATHER WELSH'S use of cautious terminology—"an atmosphere was created"—provides an accurate description of the delicate operation of the committee. Frankly aiming at ending racial discrimination in hiring or firing and acceptance or non-acceptance for union membership on the journeyman or apprentice level, the committee works toward its objective in the subtle role of liaison between representatives of minority groups and contractors and union leaders.

"The committee does not say an employer or a union is discriminating or is not discriminating, but it brings the parties together so they will be able to negotiate in the future," Father Welsh explained.

"We can only try to get potential employers and union leaders to recognize their social responsibility to help overcome maladjustments in hiring practices," he said.



FATHER WELSH

The task is complicated by the fact that this is "a period of widespread unemployment... when Negroes have a higher rate of unemployment than whites," he pointed out.

THE MERCER COUNTY incident which resulted in at least seven jobs for Negroes on state-supported building projects, he said, is "what the sociologist would call 'meaningful'." In other words, a breakthrough has been achieved which should have results in more significant numbers in the future. But the present economic situation, he noted, is a serious roadblock to such progress. "Principles will remain principles and practice will be substantially changed only with continuing effort and over a relatively long period of time," he predicted.

"Both sides (employer-unions and minority groups) should be aware," he said, "that they can contribute to

solving this economic situation. Where there is peace and order there is likely to be more planning of job-creating enterprises. On the other hand, private builders who are planning or initiating substantial construction right here in the Newark area could well delay or even cancel such building in view of the climate of disorder which came to a climax in the recent demonstrations around the Barringer High School construction job."

THE THREE subdivisions of the Governor's committee are concerned respectively with jobs in the white collar, industrial and building categories. Father Welsh serves on the latter.

Members are faced on the one hand with the need for a method of assuring that minority groups will not be discriminated against and on the other with the need to find members of minority groups who are qualified to fill jobs which are made available to them.

A way of climbing off the first horn of the dilemma, Father Welsh offers, would be something like the recent agreement by seven Pittsburgh building trades unions to permit the Pennsylvania Human Relations Commission to check on skill tests given to membership applicants.

And he commended the National Urban League for its "excellent efforts in compiling lists of qualified applicants and providing means of qualification, education and guidance."

The Governor's committee, he explained, is accepting such lists and referring them to "receptive" employers and unions, but is not acting as "an employment agency."

IN NAMING the committee June 10, Gov. Hughes said that in addition to working toward "full implementation of existing law" regarding fair employment practices, it would "employ strong moral persuasive force throughout the economic community of New Jersey on behalf of this basic human right." Father Welsh pointed to Archbishop Boland's recent statement on the Church's position on interracial justice as "our persuasive force."

Implying the practice of "brotherly love and neighborliness," the statement reminded "employers and others in charge of hiring," that they are "morally obliged not to discriminate against any qualified applicant because of his color, nationality or race." It urged all those involved in the vast building program of the archdiocese "to proceed without discrimination of any sort." It was released in Trenton by Father Welsh and reprinted in the Bulletin of the Building Contractors Association of N.J.

Father Welsh recalled that in 1958 the Bishops of the U.S. called racial justice "a moral and religious" issue. Explaining the relationship of employment to the issue, he said,

"The Church is first concerned with bringing the message of Christ to the Negro. But the channel of communication faces the social and economic obstacles created by job discrimination. The Negro has no chance to make a choice; he is preoccupied with keeping body alive and family together. Acceptance of the Church's directly spiritual message is conditioned by the Negro's natural preoccupation with income and job security."



MATERNITY IN UGANDA — Sister Amelia Therese, a native of Jersey City, gives a lesson in baby care to two new mothers in the White Sisters' hospital in Kisubi, Uganda.

N. J. White Sister

Dream Came True in Kisubi

By ANTOINETTE VALDATI

KISUBI, Uganda — As a child in Jersey City, Sophia Sluka read the life of Damien the Leper—and also longed to work for Christ in the missions. Today, as Sister M. Amelia Therese, a Missionary Sister of Our Lady of Africa (White Sister) she is nursing the poor in a large mission hospital here.

Sister Amelia Therese came to Uganda in 1957. One of eight children, she attended St. Ann's grammar school, Dickinson High and Dickinson Accredited, in Jersey City. She joined the White Sisters at Belleville, Ill., and was professed in October, 1951. She spent a year in Algiers, and then went to London where she underwent nurses' training at St. John's and St. Elizabeth's hospitals. Then it was off to Uganda.

In a small hospital in Nkozi, she formed her first impressions of a mission hospital and learned Luganda, language of the Baganda tribe. When she came to the 130-bed hospital and dispensary here, she found that the people were pleased that she could communicate with them in their own language. "But we have patients that come to us from all parts of Uganda, so it is not only the Baganda that we treat," she wrote.

THE HOSPITAL is part of the Kisubi mission which is under the direction of a White Father. It is staffed by four White Sisters, one medical doctor, three European nurses, and African helpers. There is a 20-bed maternity ward.

Many of their patients are pagans. Sister Amelia Therese recalled a particular case: "Recently we had a man come to the hospital who was gravely ill... When Father made his weekly rounds, I told him that we had a new patient, a Catholic, and asked Father to see him... Later on Father called me and asked me how I knew the man was a Catholic. I told him because of his name and because he had a rosary. Father laughed. Do you know," he said, "the man is pagan and his friends gave him the name Mikaeli for fear that if we knew he was not a Catholic we would not treat him

as well." "A Sister went to instruct him every day. Finally he was baptized and a few days later he received the Last Sacraments."

ONCE A WEEK the Sisters visit a small out-station in the Ssanda village, where they treat from 100 to 200 patients. "Some of these people are especially poor," she says, "and we try to help them as much as we can—but it is difficult because we ourselves are so poor."

The people are extremely polite—the children greet their elders by kneeling. Sister Amelia Therese wrote. Most of them live in mud huts which have about three rooms. When the Sisters visit, they are seated first (if there are chairs)—then greeted. There is usually a gift of oranges, peanuts, eggs, or sometimes chicken. In return, the Sisters give holy pictures or Christmas cards. "The next time we visit these homes our pictures or cards are all lined up on the wall," Sister Amelia wrote.

The country is green all year, despite two dry seasons, so the growing season is always in progress, she said. The main crop is bananas, which are eaten with a peanut sauce.

The women wear a long dress called a "boringi" and the men wear a long robe dress called a "kanzu." Many of the women carry their children on their backs.

THE WHITE SISTERS began their mission work here in 1905 with a hospital to care for victims of sleeping sickness. Today they operate a primary school for children from 5 to 16 and a junior secondary school for 70 students in the ninth and tenth grades. They also do social and catechetical work.

Besides having charge of the parish, which includes 9,295 people, the White Fathers operate a trade and primary school for boys. A White Father, Archbishop Cabana, founded a minor seminary here in 1952; it has over 100 students. Rev. Modeste Raux of the same order, founded St. Mary's College, a senior secondary school, about 55 years ago.

The Advocate

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July 25, 1963

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FAMILY RETREAT — A total of 500 children belonging to 140 families made the recent 10th annual family vacation retreat given by the Carmelite Fathers at Hamilton, Mass. Here Rev. Lambert Yore says goodbye to Mr. and Mrs. Edward O'Toole of Rockville Centre with their 10 children. Religious and recreational activities were provided for children and adults.

Pope John's Kind of Priest

Dachau Apostle Dead 21 Years

NEWARK — Twenty-one years ago on July 26 a Dutch priest died in Dachau concentration camp soon after a severe beating. He had not raised his right arm to shield himself from the blows of the prison guards; held tightly in his armpit was an eyeglass case in which he carried the Blessed Sacrament.

The priest was Rev. Titus Brandsma, O. Carm., whose cause for beatification is under study in Rome. Among the documents are the testimony of a Nazi hospital aide who witnessed his death, and of a Protestant minister who observed his holiness while they were in prison together.

Rev. Titus Brandsma was a journalist, an ecumenist, a leader of crusades, an organizer of lay action, a student of the spiritual life — so he is described by Rev. Canisius J. Hinde, O. Carm., of Whitefriars Hall, Washington, D.C. Father Hinde, who is master of students in the Carmelite theology house, heads the Titus Brandsma Commission there, and frequently does weekend parish duty in Carmelite parishes in Bergen County.

"TITUS BRANDSMA," says Father Hinde, "was a priest according to the mind of Pope John: he was a priest who was conscious of modern problems." Problems in Holland in the 40s revolved around the Nazi occupation, and it was Father Brandsma's championship of the cause of freedom in the Catholic press which landed him in Dachau at that time.

Ordained June 17, 1905, Father Brandsma wrote prolifically on religious and social topics, helped found Holland's Catholic University at Nijmegen where he became rector in 1932, worked successfully for government subsidies for Holland's Catholic schools which are still in effect. He lectured widely on mysticism including a series at Catholic University of America in 1933, directed the first Dutch Marian Congress in 1932 at Nijmegen to which he invited non-Catholics, labored in the Ecumenical Apostolate for the Reunion of Eastern Churches, represented Archbishop de Jong of Utrecht at Catholic Action congresses, and served as an up-and-doing moderator for the Association of Catholic Journalists.

Relentlessly active, Father Brands-



'PRIEST FOR THE LAITY' — Rev. Titus Brandsma, pictured with a group of fellow journalists, was an organizer of lay action in addition to a scholar, educator, and ecumenist. When he campaigned for freedom of the Catholic press against the Nazis in occupied Holland, he was imprisoned.

ma nevertheless remained "committed to the spiritual life," explains Father Hinde. "When he was put into solitary confinement in prison, he was actually glad, because at last he was able to find solitude, to live by the Carmelite Rule which says that unless a Carmelite is occupied elsewhere he is to remain in his cell meditating day and night on the law of the Lord."

IT WAS THIS "study of and commitment to the spiritual life" which Father Brandsma "communicated to the laymen with whom he worked," Father Hinde explains. "That is why he is 'the priest of tomorrow.' He knew what the priest's role is to the laity and in the lay apostolate and he conducted himself in that fashion."

At the onset of Nazi occupation of the Netherlands, Father Brandsma was faced with new opportunities to martial the cooperation of lay people in carrying out the directions of the Archbishop. "First the Nazis tried to force Catholic schools to exclude Jewish children," Father Hinde explained. "Father Brandsma successfully led the op-

position to this movement. "Then the Nazi government wanted to place in Catholic papers articles and ads that were pure propaganda against the Jews." Archbishop de Jong issued a pastoral which said the limit had been reached and no Catholic paper was to accept any ads from the Nazis. Titus was given the responsibility to see that this directive was delivered personally to every Catholic editor in Holland, so that there would be no slip-up. There were seven Catholic dailies and about 20 weeklies.

"WHEN HE DID this, it was the last straw for the Nazis. They came for him on the very night that he arrived back at the monastery after delivering the pastoral to all the editors." To those who had advised Father Brandsma to hide when his arrest seemed imminent he is reported to have said: "First strengthen in my friends, the newspaper people, their resistance against the Nazis and then leave them by running away? Definitely not! I'm not considering that for a moment."

Even in prison — at Amersfoort



LAST DAYS — This sketch by a fellow prisoner indicates the ravages that concentration camps inflicted on Father Brandsma's body. He died after only six months, but observers in the camp have testified to his holiness and zeal during that period.

and the dread Dachau—Father Brandsma remained the apostle, Father Hinde pointed out. He gave to fellow prisoners the happiness of the Eucharist, smuggled to him by German priests. He prayed the rosary on beads made for him by a cell-mate. Weak from illness, his teeth clattering loosely from repeated beatings, he preached sermons to men of all faiths and moral conditions and sent them to the hard bunks renewed by the vision of Christ suffering on Calvary. It was a Nazi prison guard who first called him a saint.

FATHER BRANDSMA died in the Dachau infirmary at 2 a.m. July 26, 1942, on the heels of a severe beating by his guards. His body was carried in a cart of corpses to the camp incinerator. But a mere 10 years later his cause for beatification was begun.

And in 1961 Pope John XXIII said of Father Brandsma, "He has aroused in my heart so much respect... and called him a person 'who in his immeasurable ordeal has always carried with him the exercise of love of one's neighbor, of utmost heroism.'"

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Support of Civil Rights Called 'Christian Duty' by Prelate

CINCINNATI (NC) — The Archbishop of Cincinnati has termed support of proposed civil rights legislation a Christian duty and urged Catholics to seek favorable action on the part of congressmen in enacting the program.

Archbishop Karl J. Alter expressed his views in a pastoral letter.

HE DEPLORED the "grievous injustices which Negroes suffer and said 'the fact is that unless there is a redress of grievances now and not merely in the future, the cleavage between our citizens and the resulting bitterness will continue to grow.'"

The Archbishop gave his support to civil rights legislation during a recitation of remedies he proposed to curb racial injustice.

"The first remedy, one of prime importance," he said, "is the passage by Congress of a civil rights bill which will grant all citizens, irrespective of race and color, equal rights in voting, in admission to schools on all levels, in employment, in housing, public facilities and in recreation."

"It is fully recognized that equal social status necessarily rests upon the full use of equal opportunities, and ultimately upon equal qualifications. Our Christian duty at present is to support in an articulate fashion the proposed legislation which is now before Congress."

OTHER AREAS in which action is needed, the Archbishop said, include:

- Fair employment and fair housing legislation at the state and local levels.
- New employment opportunities for all citizens, "but particularly for Negro workers."
- Support of merchants who will remove race restrictions in sales and office jobs and in public facilities.
- Removal of White and Negro labels from available homes and integration of the neighborhoods in the same ratio as the racial proportions in the cities.

• Avoiding panic in changing neighborhoods.

The Archbishop emphasized that "the chief element in a program of betterment is a sound and Christian attitude of justice and charity."

"Nothing will succeed without it," he said. "For this reason the Church considers it to be an essential part of our Christian duty to cultivate right relations with all our neighbors."

"The duty of the Church," he continued, "is to safeguard, promote and sanction the great social virtues, not only on the level of individual action but also on the level of social and community action."

Shriver to Talk

CHICAGO (NC) — Peace Corps director R. Sargeant Shriver Jr., active in Catholic interracial movements, will speak to the emergency meeting here July 27 of the National Catholic Conference for Interracial Justice.

Shriver, vice president of the Catholic interracial organization, will outline President Kennedy's proposed civil rights legislation to delegates.



MARCH FOR JUSTICE — Some 15,000 persons joined in a peaceful march and rally for interracial justice through the streets of downtown Cleveland. Pictured are members of the local Catholic Interracial Council carrying a sequence of signs from the peace prayer of St. Francis of Assisi.

Other Racial Developments

KC Exclusion Policy Is Target

CHICAGO — The Catholic Interracial Council of Chicago has resolved to use "direct action methods" if necessary to open the way for Negro membership in the Knights of Columbus councils in the Chicago area.

John A. McDermott, CICC president, said in a separate statement: "There are no Negro Knights of Columbus in the Chicago area. There is an unwritten policy against having them as members. No action has been taken to deal with this situation, which is a scandal, contrary to the teachings of the Church and to the requests of Cardinal Meyer that fraternal groups be free of racial bias."

He also said: "We wish the national leaders of the K. of C. would show leadership on this question, and, specifically, that they would disqualify councils that practice racial discrimination."

The CICC board's resolution, approved by a vote of 30-2, stated: "Direct action methods — peaceful demonstration — against racial injustice can be an effective and proper means for Catholics to give witness to the principles of their Faith. We believe these actions, carefully and prayerfully conceived, can sometimes achieve reforms where ordinary methods of persuasion fail."

The resolution also said that "as a general policy the CICC will use direct action methods only after serious consideration and as a last resort after ordinary methods of persuasion have been tried and found wanting."

In another resolution, the CICC board gave approval to the interracial council to organize a Catholic delegation from Chicago to take part in the civil rights march in Washington, D.C., Aug. 28.

Will Integrate If . . . BALTIMORE (RNS) — Owners of a private segregated amusement park here, scene of civil rights demonstrations by leading clergymen and others resulting in their arrests, have agreed conditionally to desegregate their facilities on or before April 18, 1964.

Gwynn Oak Amusement Park's management laid down two conditions for integration; that there be no more demonstrations this year and that the owners be given an opportunity to reappraise their position after determining if integration has hurt their business.

The agreement was a compromise solution offered by the new Baltimore County Human Relations Commission set up to mediate the recent dispute.

Although agreed to by the park's owners, the Rev. Robert T. Newbold, a leader of the Ad Hoc Committee to desegregate Gwynn Oak Park, said he could give no assurance that the demonstrations would cease. The committee, he said, has vowed to continue picketing unless desegregation is achieved this year.

In demonstrations at the park on July 4 and July 7 about 300 whites and Negroes were arrested, many of them Protestant, Catholic and Jewish clergymen, and charged with trespassing. Defendants have pleaded not guilty and are out on bond pending trial by jury.

A Daily Prayer For Race Justice

BROOKLYN, N.Y. (NC) — The Bishop of Brooklyn has asked Catholics here to recite daily a special prayer that the nation may overcome the current racial crisis.

Bishop Bryan J. McEntegart of Brooklyn appealed for prayer in a pastoral letter read July 21 in all churches.

MORE THAN one million copies of a "Prayer for Justice with Charity" were distributed with excerpts from the American Bishops' 1958 statement, which was on discrimination.

The prayer will be recited publicly at all of the diocese's parishes every Sunday until further notice.

The text of the prayer follows:

"Heavenly Father, who has created all men according to Your own image and redeemed us all by the Blood of Your Divine Son, teach us how to live together as brothers, in dignity, justice, charity and peace."

"May we afford to each other now the total measure of human rights guaranteed us by law of our beloved Land."

"But beyond that, graciously give us the vision, to see clearly the full meaning of Your command to love our neighbor as we love ourselves, and grant us the grace to observe this precept in our daily lives. Amen."

Race Relations Talk Listed

CRANFORD — Rev. Eugene P. McManus, S.S.J., will deliver a talk entitled "A Catholic Looks at Race Relations" at St. Mary's School auditorium July 29 at 8:15 p.m.

The talk is being given given under the auspices of the Catholic Human Relations Council of Union County and is open to the public.

Father McManus is the author of "Studies in Race Relations," served as chairman of a Negro voter registration drive and is past president of the Louisiana Council of Human Relations.

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Will Integrate If . . .

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Assistant County Coordinator — Rev. Samuel C. Bove
Region I, Msgr. Thomas M. Reardon, Moderator

Parish	Goal	Pledge	Cash of Pld.	Cash %
Holy Trinity, Newark	20,000	20,000	13,790	69%
O. L. Fatima, Newark	60,000	60,000	253	5%
O. L. Mt. Carmel, Newark	160,000	160,000	11,121	7%
O. L. the Rosary, Newark	12,000	12,000	4,084	34%
St. Aloysius, Newark	150,000	150,000	17,024	11%
St. Benedict's, Newark	75,000	81,522	63,415	78%
St. Casimir's, Newark	75,000	84,070	77,545	92%
St. James, Newark	75,000	75,000	62,151	83%
St. Joseph's (Span.), Newark	40,000	40,000	6,872	17%

Region II, Rev. Philip T. McCabe, Moderator

Assumption, Newark	15,000	15,000	1,020	7%
St. Bridget's, Newark	75,000	75,000	17,900	24%
St. Charles Bor., Newark	50,000	50,000	12,050	24%
St. Columba's, Newark	75,000	75,000	23,860	32%
St. John's, Newark	25,000	25,000	13,575	54%
St. Mary's, Newark	25,000	25,000	7,218	29%
St. Patrick's, Newark	90,000	90,100	39,752	44%
St. Philip Neri, Newark	10,000	10,000	5,105	51%
St. Thomas Aq., Newark	40,000	40,000	16,360	41%

Region III, Msgr. Aloysius S. Carney, Moderator

Queen of Angels, Newark	20,000	25,913	11,550	45%
St. Antoninus, Newark	100,000	102,320	102,320	100%
St. Augustine's, Newark	35,000	35,000	30,047	86%
St. Joseph's, Newark	45,000	46,043	18,300	40%
St. Peter's, Newark	15,000	16,340	14,205	87%
St. Peter's Chap., Newark	45,000	40,505	40,079	81%
St. Rocco's, Newark	150,000	150,000	36,738	24%
St. Rose of Lima, Newark	300,000	300,000	222,310	74%
St. Stanislaus, Newark	50,000	50,000	40,301	81%
St. Stephen's, Newark	15,000	21,225	20,115	95%

Region IV, Msgr. Hugh J. Fitzsimmons, Moderator

Im. Conception, Newark	25,000	25,150	23,806	95%
O. L. Gd. Counsel, Newark	175,000	175,000	175,000	100%
Sacred Heart Cath., Newark	150,000	150,000	77,653	52%
St. Anthony's, Newark	95,000	95,000	46,300	49%
St. Francis Xav., Newark	200,000	200,000	63,887	32%
St. Lucy's, Newark	200,000	200,000	27,253	14%
St. Michael's, Newark	150,000	150,000	53,674	36%
St. Peter's, Belleville	175,000	175,000	112,106	64%

Region V, Msgr. Eugene R. Gallagher, Moderator

Blessed Sacrament, Newark	180,000	180,000	86,352	48%
Sacred Heart, Newark	250,000	250,000	50,300	20%
Sacred Heart, Irvington	110,000	110,000	74,269	68%
St. Ann's, Newark	80,000	80,000	38,114	48%
St. Leo's, Irvington	100,000	100,000	52,290	52%
St. Paul's, Irvington	150,000	153,443	108,368	71%

Region VI, Rev. Samuel C. Bove, Moderator

Holy Name, E. Orange	200,000	200,000	155,851	78%
O. L. Help Chris., E. Or.	225,000	225,000	172,072	76%
O. L. All Souls, E. Orange	200,000	200,000	121,943	61%
O. L. Most Bl. Sac., E. Orange	150,000	150,000	120,170	80%
St. Joseph's, E. Orange	100,000	100,000	55,072	55%

Region VII, Msgr. David J. Price, Moderator

Holy Spirit, Orange	15,000	21,790	11,790	54%
O. L. Lourdes, W. Orange	150,000	170,279	137,412	81%
O. L. Mt. Carmel, Orange	95,000	95,000	58,321	61%
O. L. Valley, Orange	150,000	150,000	82,541	55%
St. John's, Orange	175,000	175,000	100,277	57%
St. Joseph's, W. Orange	100,000	127,409	112,182	88%
St. Venantius, Orange	50,000	50,000	37,000	74%

Region VIII, Rev. Edward P. Looney, Moderator

Im. Heart Mary, Maplewood	120,000	125,028	96,593	72%
O. L. Sorrows, So. Orange	300,000	300,000	241,604	81%
St. Joseph's, Maplewood	150,000	150,115	115,236	77%
St. Rose Lilia, Short Hills	250,000	250,000	168,029	67%

Region IX, Msgr. Walter G. Jarvalls, Moderator

Holy Family, Nutley	175,000	191,225	144,399	76%
Im. Conception, Montclair	200,000	222,447	154,518	69%
O. L. Mt. Carm., Montclair	85,000	85,000	42,010	49%
O. L. Mt. Carm., Nutley	25,000	25,000	14,573	58%
Sacred Heart, Bloomfield	275,000	280,000	212,247	76%
St. Cassian's, Upper Montclair	125,000	141,322	115,286	82%
St. Mary's, Nutley	225,000	293,777	231,682	79%
St. Peter Claver, Montclair	5,000	7,700	6,410	83%
St. Thomas Ap., Bloomfield	250,000	255,862	176,669	69%
St. Valentine's, Bloomfield	75,000	75,000	44,833	60%

Region X, Rev. William A. McCann, Moderator

O. L. Lake, Verona	175,000	194,088	152,171	78%
Bl. Sacrament, Roseland	30,000	30,000	16,043	53%
St. Aloysius, Caldwell	175,000	277,464	240,010	87%
St. Catherine's, Cedar Grove	110,000	110,000	31,827	29%
St. Philomena's, Livingston	150,000	150,000	90,738	61%

Region XI, Msgr. Adrian A. Maine, Moderator

Holy Cross, Harrison	200,000	200,000	191,068	96%
O. L. Czestochowa, Harrison	75,000	77,980	70,403	90%
O. L. Sorrows, Kearny	60,000	61,505	57,283	94%
St. Anthony's, E. Newark	40,000	41,850	41,850	100%
St. Cecilia's, Kearny	225,000	245,212	206,017	84%
St. Stephen's, Arlington	225,000	252,602	168,006	67%

Bergen County

County Coordinator — Msgr. Bernard F. Moore
Assistant County Coordinator — Msgr. Albert P. Mooney
Region I, Msgr. Lester A. Quinn, Moderator

Parish	Goal	Pledge	Cash of Pld.	Cash %
Guardian Angel, Allendale	30,000	38,900	32,916	85%
Im. Conception, Darlington	50,000	50,000	27,527	55%
Im. Heart of Mary, Mahwah	40,000	40,000	23,369	58%
O. L. of Perp. Help, Oakland	25,000	25,000	1,000	4%
St. Elizabeth's, Wyckoff	125,000	125,000	75,852	61%
St. Gabriel's, Saddle River	50,000	64,344	48,154	75%
St. Paul's, Ramsey	110,000	114,230	69,694	61%

Region II, Rev. Thomas F. McHugh, Moderator

Im. Conception, Norwood	30,000	30,000	7,300	24%
O. L. Mercy, Park Ridge	125,000	125,000	72,414	58%
O. L. Victories, Har. Pk.	45,000	52,275	39,716	76%
St. Andrew's, Westwood	75,000	75,000	43,843	58%
St. Anthony's, Northvale	40,000	40,000	40,500	100%
St. John's, Hillsdale	80,000	93,412	79,341	85%
St. Pius X, Old Tappan	25,000	29,717	21,235	71%

Region III, Msgr. Albert P. Mooney, Moderator

Annunciation, Paramus	100,000	100,000	49,928	50%
Mt. Carmel, Ridgewood	190,000	230,297	181,461	79%
Nativity, Midland Park	50,000	50,450	36,122	72%
O. L. Visitation, Paramus	110,000	190,583	137,604	72%
St. Ann's, Fair Lawn	150,000	203,398	145,696	72%
St. Catharine's, Glen Rock	175,000	253,578	208,094	72%
St. Leo's, E. Paterson	125,000	126,000	60,945	48%
St. Luke's, Hoboken	125,000	129,366	91,253	71%
St. Philip Apos., Saddle Bk.	100,000	111,215	80,648	73%

Region IV, Msgr. Daniel J. Collins, Moderator

Assumption, Emerson	75,000	75,610	54,321	72%
O. L. Gd. Counsel, Wash. Twp.	50,000	54,663	33,126	61%
Sacred Heart, Hawthorth	40,000	43,294	43,294	100%
St. Joseph's, Demarest	35,000	35,450	26,596	76%
St. Joseph's, Oradell	110,000	110,190	67,690	61%
St. John's, Closter	75,000	75,000	40,600	54%
St. Peter Apos., River Edge	135,000	215,475	172,160	80%
St. Therese's, Cresskill	50,000	50,000	41,200	82%

Region V, Msgr. Francis A. Fox, Moderator

Ascension, New Milford	60,000	79,587	74,904	94%
Mt. Carmel, Tenafly	130,000	130,000	80,371	62%
St. Anastasia's, W. Englewood	200,000	222,182	184,800	83%
St. Cecilia's, Englewood	150,000	150,000	51,000	34%
St. John's, Leonia	85,000	85,000	51,570	61%
St. John's, Bergenfield	200,000	206,243	167,476	81%
St. Joseph's, Bogota	150,000	165,507	141,304	85%
St. Mary's, Dumont	225,000	225,000	30,157	13%

Region VI, Rev. Thomas F. Duffy, Moderator

Madonna, Fort Lee	165,000	165,120	127,800	77%
Epiphany, Cliffside Park	100,000	100,000	56,375	56%
Holy Rosary, Edgewater	80,000	80,000	13,815	17%
Holy Trinity, Coatesville	105,000	119,079	95,017	78%
O. L. Grace, Fairview	90,000	90,000	50,076	56%
St. John Bap., Fairview	75,000	75,000	35,300	47%
St. Matthew's, Ridgefield	100,000	109,774	95,725	87%
St. Michael's, Palisades Pk.	98,000	98,000	66,083	67%
St. Nicholas, Palisades Pk.	75,000	75,000	55,236	74%

Region VII, Rev. James M. Coyle, Moderator

Holy Trinity, Hackensack	175,000	175,000	63,941	37%
Im. Conception, Hackensack	40,000	40,000	9,738	24%
Queen of Peace, Maywood	150,000	179,889	143,620	80%
Sacred Heart, Rochelle Pk.	85,000	85,000	74,107	87%
St. Francis, Hackensack	90,000	90,000	43,050	48%
St. Francis, Ridgefield Park	140,000	140,000	89,605	64%
St. Joseph's, Hackensack	20,000	20,000	18,218	91%
St. Margaret's, Little Ferry	70,000	70,000	12,548	18%

Region VIII, Rev. Charles P. Casserly, Moderator

Corpus Christi, Hasb. Hts.	175,000	175,015	123,795	71%
Holy Name, Garfield	115,000	115,000	80,120	70%
O. L. Mt. Virgin, Garfield	110,000	118,720	79,927	67%
O. L. Sorrows, Garfield	75,000	75,000	30,838	41%
Sacred Heart, Wallington	100,000	119,256	105,015	88%
St. Francis de Sales, Lodi	105,000	105,000	40,702	39%
St. Joseph's, Lodi	140,000	140,000	60,401	43%
St. Stanislaus, Garfield	75,000	76,200	61,851	81%

Region IX, Msgr. Charles C. Demjanovich, Moderator

Assumption, Wood Ridge	115,000	137,520	104,804	76%
Queen of Peace, N. Arlington	200,000	200,000	130,000	65%
Sacred Heart, Lyndhurst	260,000	260,000	228,700	88%
St. Joseph's, E. Rutherford	150,000	150,000	118,000	79%
St. Mary's, Rutherford	175,000	175,000	107,500	61%
St. Michael's, Lyndhurst	75,000	75,000	30,000	40%

Hudson County

County Coordinator — Msgr. Leo L. Mahoney
Assistant County Coordinator — Rev. Francis A. Hennessey
Region I — Jersey City
Msgr. Harold V. Fitzpatrick, Moderator

Parish	Goal	Pledge	Cash of Pld.	Cash %
All Saints	110,000	110,000	60,182	55%
Assumption	25,000	60,920	52,697	87%
Holy Rosary	125,000	125,000	42,750	34%
O. L. Czestochowa	80,000	104,151	83,331	80%
St. Ann's (Lithuanian)	7,500	10,790	9,435	87%
St. Anthony's	120,000	129,055	109,587	85%
St. Boniface	50,000	50,800	32,719	64%
St. Bridget's	125,000	125,000	59,023	47%
St. Lucy's	50,000	50,326	48,830	97%
St. Mary's	125,000	125,000	42,590	34%
St. Michael's	100,000	100,000	60,202	60%
St. Peter's	50,000	50,000	23,047	46%

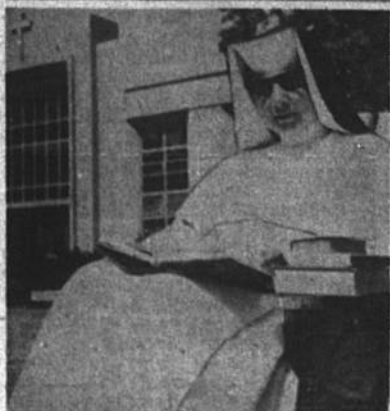
Region II — Jersey City

Christ the King	20,000	22,885	6,283	27%
O. L. Sorrows	105,000	116,780	81,866	70%
O. L. Victories	225,000	258,300	155,000	60%
Sacred Heart	225,000	230,769	180,408	78%
St. Aloysius	200,000	286,477	148,442	52%
St. Patrick's	150,000	150,000	118,092	79%
St. Paul's	325,000	392,335	281,024	72%

Region III — Bayonne



SISTERS, SISTERS, SISTERS — The campus at Seton Hall University is dotted with Sisters joining lay students for summer courses. In the picture at left, Maria Colagrossi, Seton Hall library assistant, with Sister Thomas Mirian, S.C., Mt. St. Vincent, New York, and Sister Mary Bernice, F.S.C., St. Joseph Hill Academy, Staten Island, both studying education, and Sister Carole, C.S.J., of Immaculate Heart Academy, Washington, studying Latin. Talking things over at right are Sister Patrice Marie, S.M.I.C., of West Paterson; Sister Helene, W.P.F., St. Peter's, River Edge, and Sister Thomas Ann, S.M.I.C., originally from Roselle, now stationed at Big Spring, Tex.



SUN AND STUDY — Studying is often done in the sunshine during summer sessions. Sister Kathleen Marie, O.P., (left) of the Newburgh Dominicans, is taking advanced courses for her new assignment as Spanish teacher at St. Mary's High School, Paterson. Sister Marie Andre (right) is one of four Maryknoll Sisters taking courses on the problems in Latin America and Africa offered by AID (Association for International Development). Sister Marie Andre will leave in the fall for a mission in Bolivia, Peru.



CONTINENTAL EXCHANGE — Sister Mary Adele, S.S.N.D., St. Mary's, East Islip, Long Island, interrupts her study in the library to chat with the woman next to her, Mary Kifangna of Tanganyika, East Africa. Miss Kifangna, a student at New Rochelle College, is taking the AID courses and French during the summer.

Caldwell College Names 14 to Advisory Board

CALDWELL — Sister M. Marguerite, O.P., president of Caldwell College, has released the names of 14 persons, including Archbishop Boland, who will become an advisory board for the college. The group is composed of two women, 11 laymen and the Archbishop, who will be its president.

The lay advisors are: Dr. John Callan of Seton Hall University, educator; Leonard Dreyfuss, president of the Dreyfuss Foundation; Neil Duffy of Maplewood, lawyer;

Adrian Foley of Essex Fells, lawyer;

JOHN Goepfert, controller, Schering Laboratories, Union; Charlotte Kunst of Nutley, Caldwell College alumna; Terence McHugh, president of the Montclair National Bank and Trust Co.; James McMahon, president and publisher of the Hudson Dispatch; Robert Moran of West Orange, architect;

Luke Mulligan, M.D., of Leonia; Philip Mylod of Verona, lawyer; Marie Sexton, director of guidance, Snyder High School, Jersey City, educator, and John Throckmorton, vice president of the National State Bank of Newark, Caldwell Office.

Quote Of the Week

We must make sure that the adopted child "feels secure and wanted and that he knows he is liked, not just because they chose him but because he is a likeable person. Some want a child to cuddle or fondle, to dress up and show off. It is surprising how many people seem to forget that a child is alive and a person—that a child gets dirty, talks back and hates as well as loves."

— Rev. Peter McCabe, director of charities in the London diocese, to Catholic Women's League, Canada.

Advance As Religious

BEACON, N.Y. — Three North Jersey girls participated in ceremonies of the Sisters of Misericordia at the Misericordia Novitiate here July 18.

Sister Mary Elizabeth, the former Rosemarie Fisher of Orange, pronounced her first vows.

Josephine Pace of Newark received the habit of the community and the name of Sister Mary David. Cynthia T. Walker of East Paterson was accepted as a postulant.



I Was Thinking...

The Housewife Can Help

By RUTH W. REILLY

Several years ago we moved from an all white neighborhood to one where the "colored" are creeping in. So far our block his all white, but about a year ago a colored family moved into a home around the corner connected with our community driveway which also serves five other white families.

We moved from a big well organized parish to a smaller, seemingly less active parish. We have a small percentage, perhaps 10%, of colored parishioners and colored children in the school and on the altar. Coming to know these parishioners through mutual interest and activity in school and parish affairs has been an enriching experience.

I DO NOT think I am prejudiced. However, thinking back to my high-school days, I remember walking home from the bus stop one day with a colored boy who lived in our area. My mother suggested it might be wiser not to do it again. I remember, too, when we bought our first home, the realtor stressed the fact that the colored were "at a safe distance."

I imagine this is part of the general background of many of today's adults. Like me, perhaps you gave no serious objective thought to the underlying injustice in these attitudes. It is something to think about, assess, and act on. It is time to back up our belief that all men are equal by reason of their natural dignity with a sharp personal program.

WE HAVE found our colored neighbors to be a wonderful family. They have two toddlers who are lovable and well behaved. When I see them playing happily in the back yard my heart is enlarged and enfolds these two in a special way. There is so much unjust suffering and hurt ahead for them as people make them cruelly aware of the color of their skin.

As housewives and mothers it probably won't be our lot to take part in freedom marches or sit-ins, but there is much we can do in ordinary everyday ways:

IN THE HOME we can ground our children in love, remembering that we teach not only by our words but also by our attitudes and actions.

Our comments on reports of racial problems in our newspapers, our attitude toward Negroes in general or a Negro in particular expressed in conversations with visitors and friends, our reaction to the election of a Negro councilman, or the engaging of a colored school teacher, influence our child. Even though not specifically directed toward him, he breathes in his parent's attitudes as unconsciously as he does the air about him.

In parish life we can welcome the colored woman who comes to an Altar Society meeting, or the couple who come to a guild meeting. We can stop to give a colored woman a lift as we drive to Mass. We can invite a colored woman to work on our committee for the calendar party, or we can work on hers.

We can spark or cooperate with a program to help establish the Negro's dignity as a person among persons. We can give soft answer to questions of the curious concerning a mixed marriage in our parish by pointing out how pleasant the couple is, or the special courage and grace they display by coming to Mass together and kneeling humbly before God despite, and perhaps even offering up to society's censure of their union.

IN THE NEIGHBORHOOD we can visit a new colored family and wish them happiness in their new home. We can greet them with a wave and a smile. It is a sad commentary on Christian life in our day that these things need to be written down.

We can help by beginning with ourselves and attacking the problem on the home front, the watering place of all reform. Let us try to teach our children social justice, so badly sinned against in the society to which he is heir. Teach him to love all men. Love resides in the will. Strive to make what may be an effort for you today come more naturally to your children, the adult of tomorrow.

Sing in Spain

MADRID (NC) — The ninth congress of the International Federation of Choirboys was climaxed here when 5,000 youngsters from 13 countries, sang at a Mass here.

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230 to 234 yrs. \$465, 235 to 239 yrs. \$475, 240 to 244 yrs. \$485, 245 to 249 yrs. \$495, 250 to 254 yrs. \$505, 255 to 259 yrs. \$515, 260 to 264 yrs. \$525, 265 to 269 yrs. \$535, 270 to 274 yrs. \$545, 275 to 279 yrs. \$555, 280 to 284 yrs. \$565, 285 to 289 yrs. \$575, 290 to 294 yrs. \$585, 295 to 299 yrs. \$595, 300 to 304 yrs. \$605, 305 to 309 yrs. \$615, 310 to 314 yrs. \$625, 315 to 319 yrs. \$635, 320 to 324 yrs. \$645, 325 to 329 yrs. \$655, 330 to 334 yrs. \$665, 335 to 339 yrs. \$675, 340 to 344 yrs. \$685, 345 to 349 yrs. \$695, 350 to 354 yrs. \$705, 355 to 359 yrs. \$715, 360 to 364 yrs. \$725, 365 to 369 yrs. \$735, 370 to 374 yrs. \$745, 375 to 379 yrs. \$755, 380 to 384 yrs. \$765, 385 to 389 yrs. \$775, 390 to 394 yrs. \$785, 395 to 399 yrs. \$795, 400 to 404 yrs. \$805, 405 to 409 yrs. \$815, 410 to 414 yrs. \$825, 415 to 419 yrs. \$835, 420 to 424 yrs. \$845, 425 to 429 yrs. \$855, 430 to 434 yrs. \$865, 435 to 439 yrs. \$875, 440 to 444 yrs. \$885, 445 to 449 yrs. \$895, 450 to 454 yrs. \$905, 455 to 459 yrs. \$915, 460 to 464 yrs. \$925, 465 to 469 yrs. \$935, 470 to 474 yrs. \$945, 475 to 479 yrs. \$955, 480 to 484 yrs. \$965, 485 to 489 yrs. \$975, 490 to 494 yrs. \$985, 495 to 499 yrs. \$995, 500 to 504 yrs. \$1005, 505 to 509 yrs. \$1015, 510 to 514 yrs. \$1025, 515 to 519 yrs. \$1035, 520 to 524 yrs. \$1045, 525 to 529 yrs. \$1055, 530 to 534 yrs. \$1065, 535 to 539 yrs. \$1075, 540 to 544 yrs. \$1085, 545 to 549 yrs. \$1095, 550 to 554 yrs. \$1105, 555 to 559 yrs. \$1115, 560 to 564 yrs. \$1125, 565 to 569 yrs. \$1135, 570 to 574 yrs. \$1145, 575 to 579 yrs. \$1155, 580 to 584 yrs. \$1165, 585 to 589 yrs. \$1175, 590 to 594 yrs. \$1185, 595 to 599 yrs. \$1195, 600 to 604 yrs. \$1205, 605 to 609 yrs. \$1215, 610 to 614 yrs. \$1225, 615 to 619 yrs. \$1235, 620 to 624 yrs. \$1245, 625 to 629 yrs. \$1255, 630 to 634 yrs. \$1265, 635 to 639 yrs. \$1275, 640 to 644 yrs. \$1285, 645 to 649 yrs. \$1295, 650 to 654 yrs. \$1305, 655 to 659 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Addie Said You Would Be Writing to Us This Week

MEET THE BOYS — These are pictures of the two Young Advocate Club members who won two weeks at Camp Christ the King near Blairtown as the guests of the CYO. The boys wrote essays for the Young Advocate Club on why they wanted to go to camp. At the right is James Miller with one of his little brothers (left) playing in the neighborhood spray. James, who lives in Jersey City, is one of 13 children. Below is Leo Mischiara of Boonton who has one older sister. Leo spends time every day working in the candy store at the Boonton beach. He is 13 and goes to SS. Cyril and Methodius School. The boys will be at Camp Christ the King in August.



By JUNE DWYER
Now that your vacation is almost half over, what have you been doing with yourself? Have you been traveling, staying home and playing, holding down a summer job, or just taking it easy?

We've heard from some members of the Young Advocate Club but there are still hundreds of you who are very much missed during these vacation days. Addie said you will all be dropping us a note within the next week, though, because our summer contest is coming to a close.

"ARE YOU sure that the Young Advocates will remember to enter our contest, even though they are on vacation?" we asked Addie.

"Of course they will," she replied. "You don't give up caring or trying or living in the summer do you? Well, our Young Advocates don't give up their loyalty to the Young Advocate Club either. Besides, they want to stay on the ball by using their talents so they don't get rusty."

If Addie says this is true, we believe her. But it doesn't leave you much time. You'll have to get out your pens and colors and get an entry off to us right away.

We've put the entry box in a special place this week, so you will be sure to see it. Read it carefully and be sure to fill in all of the information.

THE BOYS and girls from the fifth through the eighth grades (that includes recent grade school graduates) are invited to write a letter in 150 words or less on how we can share the summer vacation with God.

You have had plenty of time to put your thoughts into practice and to write to us. If you haven't shared this summer with God in a special way, it is time to sit down and see how you can do it.

SOME THOUGHTS might be to make a visit each day, to go to Mass more often, to run errands for an older lady in the block, to help take care of the younger children, to make a sacrifice each day, to pray

more often, to get fresh air, or to eat foods which are good for you even if you don't like them.

You know, you can do the normal things in life in a special way and that can be offered to God too. Or you can try to develop your talents or your mind so that you can live a more fruitful life and bring more glory to God Who made

you and protects you. You can make a prayer out of cleaning the living room or a meditation out of giving all of your energy to a competition in swimming or baseball. You can talk to God by just thinking of Him and sharing your day as you move from one activity to another.

Now you tell us what you think about it.

THE YOUNGER children, the boys and girls from the kindergarten through the fourth grades, can get out their drawing equipment. We want to see a picture of your favorite vacation spot. By now you must have found one special place where you like to go. It might be the zoo, the seashore or the tent in your back yard. It might even be the woods, a hilltop or a garden where you grow flowers.

Whatever your special spot may be, wherever it is, we want you to draw us a picture of it.

THE WINNERS in each of our divisions will receive cash prizes of \$5, \$3, and \$2. That might come in handy for back-to-school supplies.

Each winner will also receive a certificate which he can frame. But more important, he will have achieved something with his free summer hours — another success in life for him to build and grow on.

Summer Contest

SENIORS: (Boys and girls from the fifth through the eighth grades, including recent graduates) Write a letter in 150 words or less telling us how you can share your summer vacation with God.

JUNIORS: (Boys and girls from the kindergarten through the fourth grades) Draw a picture of your favorite vacation spot.

(Cut out and attach)

NAME	Grade
ADDRESS	
TOWN	
SCHOOL	TOWN
TEACHER	
<input type="checkbox"/> I am a member <input type="checkbox"/> I want to join	

RULES: (1) All entries must be mailed to June V. Dwyer, Young Advocate Club Headquarters, 31 Clinton St., Newark 2, N.J., by Wednesday, July 31.

(2) Each entry must be accompanied by the above coupon or by a copy of it.

(3) Prizes of \$5, \$3, and \$2 will be awarded in each division.

(4) Your entry makes you a member of the Young Advocate Club.

Junior CDA Selects Ideal

WHITE SULPHUR SPR., W. Va., (NC) — Idamae McDonald of Denver, Colo., a high school junior, has been selected as the Outstanding Junior Catholic Daughter of America.

Her selection was announced and she was presented with a gold medal of the Sacred Heart by Bishop William G. Connare of Greensburg, Pa., moderator of the Junior Catholic Daughters, at a banquet here celebrating the 60th anniversary of the founding of the CDA.

Miss McDonald is a member of Court St. Rita, JCDA, and a junior at Cathedral High School, Denver. She was selected from among 20,000 Junior CDA for leadership qualities, scholastic rating and community service. Honorable mentions went to Maureen Burns of New Britain, Conn., and Mary Kate Farrell of Woburn, Mass.

Sisters Meet On Spirituality

PORTLAND, ORE. (NC) — The fourth annual Sisters' Conference on Spirituality will be held at the University of Portland Aug. 8-11. Theme will be "New Horizons in the Church Today."

Lecturers will include Rev. Robert H. Sweeney, C.S.C., president of the university from 1959-62 and now director of pastoral training for priests at Notre Dame University; Sister Mary Emil, president of Marygrove College, Detroit; and Donald J. Thorman, publisher and director of development for the Spiritual Life Institute of America, Chicago.

Nun Superiors Set Workshop

ALBUQUERQUE, N.M. (NC) — The annual conferences on vocations sponsored by the Theresians will be held here Aug. 17-18.

More than 2,500 Sisters and lay women are expected. The keynote address will be given by Bishop Loras T. Lane of Rockford, Ill., on "The Position of the Laity in the Vocation Apostolate."

The Theresians is an organization of lay women founded in 1961 to foster vocations to religious communities of women.

NCCW Gives Pope Paul \$2,177

VATICAN CITY (Radio, NC) — The U.S. National Council of Catholic Women has contributed \$2,177 to the Private Storerooms of Pope Paul VI, a center from which papal charities are dispensed.

The gift was presented on behalf of the NCCW by Msgr. Andrew Landi, European director of Catholic Relief Services-National Catholic Welfare Conference, at a private audience granted July 19.

Morris Grads Win Grants

MORRISTOWN — Michael Tucker and Myra Marx of Assumption School here have received scholarships to high school.

Michael received a full scholarship to Delbarton, Morristown, and Myra a full scholarship to Mt. St. Dominic Academy, Caldwell.

Receive Habit

RIDGELEY, Md. — Two North Jersey girls were among those receiving the Benedictine habit at July 17 ceremonies in St. Gertrude's Convent, here. They are Sister M. Gemma, the former Anne Marie Reza, Allendale, and Sister M. Mark, the former Evelyn Nobiliski of Union.

Have You Read...?

The following questions are based on articles which appear in this issue of *The Advocate*. The answers are printed at the bottom of the column with the page on which the answering article can be found.

- Young readers have a deadline coming up next week for
 - (a) the reading club book contest
 - (b) the summer contest
 - (c) joining the Boy Scouts
- One way to be a better friend to God is to
 - (a) Go to Mass at least once during the week
 - (b) do some extra studying
 - (c) go to the playground or swimming frequently
- Mrs. Reilly has some ideas on how housewives can help
 - (a) open junior cooking schools
 - (b) integration
 - (c) teach school
- In Kisubi the children greet grownups by
 - (a) waving
 - (b) kneeling
 - (c) throwing kisses

ANSWERS: 1-(b) 4-10; 2-(a) 4-10; 3-(c) 11; 4-(b) 11



ADDIE SAYS — Even a summer athlete needs time out for some rest and relaxation — especially when the sun is very hot. Take your time in building up to new sports — don't overdue it. (Color Addie, paste her on cardboard, cut out. Fold back this tab, and she will stand.)

PLAY ACME'S 'HIT 100'

OVER 200,000 PRIZES

WIN \$1,000

WIN \$100



A \$1000 Winner Each Week
FOR THE NEXT 10 WEEKS
After splitting your target—put all the points and write in your name and address and deposit in the "HIT 100 Savings" drawing box in your Acme. A weekly drawing will be held to determine the lucky winner. Enter each week.

3 WAYS TO WIN!

Hundreds of \$100 Prizes
If a number appears inside your target — enter three until you get three numbers totaling 300 and you've won \$100.00 cash.

200,000 Product Prizes
If a product appears inside your target — present it to your Acme Manager and receive the item that's shown on your price.

Last Week's \$1,000.00 Winner

Mr. and Mrs. Harold L. Ackerman
78 High Street
East Rutherford, N.J.

SIZZLING RICHLAND BUTTER

58¢

SAVINGS! SUCREST SUGAR

NEW LOW PRICE 5 lb. 65¢

TIDE DETERGENT

5- OFF 2 20 oz. 43¢

IDEAL INSTANT COFFEE

1 oz. jar 75¢

MUELLER ELBOW MACARONI

2- OFF 2 16 oz. 39¢

HAWAIIAN PUNCH

RED OR YELLOW 3 46 oz. 89¢

LUNCHEON MEAT

LANCASTER BRAND 12 oz. can 39¢

IDEAL RED BAND PEAS

2 17 oz. cans 35¢

GREEN GIANT PEAS

2 17 oz. cans 39¢

SALAD DRESSING

IDEAL 32 oz. jar 39¢

IDEAL MAYONNAISE

16- OFF 32 oz. jar 49¢

MAXWELL HOUSE

INSTANT COFFEE 6 oz. jar 79¢

GLENSIDE CATSUP

2 14 oz. bottles 29¢

IDEAL PORK & BEANS

OR VEB. STYLE 6 16 oz. cans 69¢

HORMEL SPAM

12 oz. can 41¢

REALEMON LEMON JUICE

32 oz. bottle 59¢

LANCASTER BRAND Leg O' Lamb

(REGULAR STYLE)

47¢

OVEN READY 53¢

FREE! 100 58¢ STAMPS in addition to regular stamps with a \$50.00 PURCHASE OR MORE (except Fresh Milk & Cigarettes)

NAME _____

ADDRESS _____

Limit one coupon per shopping family Expires Sat., July 27.

FREE! 50 58¢ STAMPS in addition to your reg. stamps with purchases of 3 lbs. of GROUND BEEF

NAME _____

ADDRESS _____

Limit one coupon per shopping family Expires Sat., July 27.

LANCASTER BRAND — TOP or BOTTOM ROUND ROAST 79¢

CROSS RIB ROAST	LANCASTER BRAND	79¢
TOP SIRLOIN ROAST	LANCASTER BRAND	89¢
EYE ROUND ROAST	LANCASTER BRAND	1.09
LAMB CHOPS	LANCASTER BRAND	Shoulder lb. 79¢ Rib lb. 89¢ Loin lb. 1.09
STEWING LAMB	LANCASTER BRAND	Shoulder lb. 19¢ Neck or Shank lb. 29¢
CHUCKS LAMB	LANCASTER BRAND	3-lb. Combination 35¢

You Never Had It So Fresh!

CALIFORNIA ICEBERG LETTUCE 2 heads 29¢

SANTA ROSA PLUMS	LARGE	19¢
FRESH CORN	JERSEY GROWN — SWEET FRESH	8 ears 39¢
SUNKIST LEMONS	LARGE — JUICY	6 for 29¢

Dairy KRAFT

CHEESE

WHITE or COLORED AMERICAN SLICED

12 oz. pkg. 43¢

SWISS KNIGHT — IMPORTED GRUYERE 6-oz. pkg. 39¢

Frozen Foods

WAFFLES

5-oz. pkg. 10¢

IDEAL 2 10-oz. 25¢

Bakery

SUPREME — HOME STYLE BREAD 5 loaves 1.00

VIRGINIA LEE — LEMON or PEACH APPLES PIES 2 for 1.00

All advertised prices effective through Saturday, July 27. We reserve the right to limit quantities. Not responsible for typographical errors.

Retreats Aren't All Spiritual

By REV. JOSEPH T. McGLOIN, S.J.

This column has been rambling on about summer vacation and various ways of either wasting or using it. It seems to be that you can either become a spiritual, intellectual, or physical slob in the course of three months, or else you can grow and mature quite a bit in all these ways.

THE TROUBLE is that if you waste a summer, you haven't just stood still — you've retreated — gone backwards. You may, in fact, have gone so far backwards that it will take you forever even to get back to where you were in June.

This is especially true and especially tragic when somebody comes up with the blooper that summer is a vacation from school and therefore a vacation from God as well.

Now you're either a friend of God's or you're not. If you completely disregard a friend for three months, even though he's right in your neighborhood all the time, your friendship isn't likely to be too close after that time. Human beings can take only so much snubbing.

TREAT GOD this way, and

you're guilty, not just of thoughtlessness, but of stupidity and tragedy. Because this is the friend you're made for, your only destiny as well. Lose this friend and you've lost everything you were created for, and you've managed to become a 100% perfect flop.

But the summer, besides being the best time to lose God's friendship, is also, fortunately, the best time to take some really giant strides in His direction, steps which only you can take.

Take even one toddling, but voluntary and independent step towards God in the summer and see what you get in return. Instead of groping your way reluctantly towards only Sunday Mass, try getting up at least once more during the week to go to Mass and receive Our Lord in Holy Communion.

ONE IMPORTANT item if you're to avoid wasting the summer spiritually should be obvious: You have to plan it. Drift along from day to day with no plan, and you'll accomplish nothing. Look ahead, plan things out, and you'll get somewhere. Take some skeleton plan like this one, for instance:

Build your whole day on the Morning Offering. Say it as you struggle towards Mass or breakfast in the morning and mean it. (You don't have to kneel, but it helps.)

Then, as you go through your day (eating, working, reading, talking, watching TV, dating, whatever you do) renew that offering — all your prayers, works, joys and sufferings of the day, offered to God and for your greater union with Him.

HAVE THE GOOD sense and character to plan daily Mass and Holy Communion into your summer schedule. Naturally, this is even more important during the summer than during the school year, and besides, you develop and show a lot more character by going to daily Mass during the summer than you do by going when it's easier during the school year.

Sometime during your day, try to give 15 minutes to God in prayer, thinking about Him, talking with Him, listening to Him. (Remember, prayer is familiarity with God rather than just bombarding Him with a lot of words.)

If possible (and you can easily make it possible if you try) make this short time of prayer before Christ in the Blessed Sacrament. Just look at Him, or, if you feel like talking, just talk with Him in your own way.

Like the little girl who, when asked what she said to Christ after her First Holy Communion, replied that she recited the alphabet for Him and then told Him a ghost-story. This is the best of prayers — for her.

ABOVE ALL, perhaps, think of God throughout your day — from action to action, job to job, fun to fun. Think of Him within you as a friend by Sanctifying Grace. See Him in your friends, in your dates.

Spend a day like this (and don't forget the weekly Confession to catch your breath for the coming week), and you'll be a rightfully happy teenager when you make your final act of perfect contrition just before you hit the sack at night.

St. Joseph's Eyes County Championship

WEST NEW YORK — Dickinson will replace Brooklyn Prep as the only change on the 1963 football schedule for St. Joseph's High School.

The Blue Jays, who marched to their first undefeated season last year, were denied a Hudson County championship because they didn't have enough county competition to outpoint Memorial. If they can repeat their 1962 performance, they'll have the title.

The Jersey City school has taken the Oct. 12 date on the schedule, which will begin here Sept. 29 in a game with Bergen Catholic and conclude with the traditional battle with St. Michael's at Union City Roosevelt Stadium Nov. 24.

The complete schedule is as follows:

Sept. 25, Bergen Catholic; Oct. 5, St. Peter's Prep; 12, Dickinson; 20, Queen of Peace; 27, Hoboken; Nov. 2, St. Michael's; 17, North Bergen; 24, St. Michael's.

Write to Vocational Director, 20 Morris Avenue, Newark, N.J. (Telephone: GA 7-9000).

Activities — Hospital: nursing, laboratory, X-ray, office, library, and domestic work. (School: catechetical, elementary, and secondary schools; professional and practical schools of nursing; homes for the aged, the convalescent, and homes for children. Foreign missions: Asia 14 to 20.

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LIGHT TREATMENT — Members of the cast of "The Boy Friend," which is being presented through July 28 by the St. Benedict's Prep Drama Guild, work on lights for the production. Left to right are Pat Wingerter, a Marylawn graduate; Sheila Wingerter of St. Elizabeth's Academy; Ray Egatz, Maybeth Fuchs, a Lacordaire graduate, and Ed Wujciak (kneeling with script). Egatz and Wujciak are St. Benedict's students.

St. Rose Drum Corps Plans First Contest

NEWARK — St. Rose of Lima's Imperial Lancers drum and bugle corps has announced plans for its first annual competition, "The Sound of Music," Aug. 10 at Schools Stadium at 8 p.m.

Leading the list of units which will enter are Blessed Sacrament's Golden Knights and St. Lucy's Cadets, both of Newark, and St. Patrick's Cadets (Jersey City). Others entered include St. Raphael's Golden Buccaneers of Bridgeport, Conn.; the Woodsiders, Newark; Vasella Musketeers, Philadelphia; Bracken Cavaliers, Bristol, Pa.; and the Shoreliners, Neptune.

The Imperial Lancers and the Ballantine Brewers senior corps will give exhibitions.

IN COMPETITION July 20, Blessed Sacrament scored its 11th triumph in 14 attempts as it won an event at Bayonne City Park Stadium with 66.37 points. The Garfield Cadets were second with 55.65.

A violent thunderstorm at the conclusion of the program cost Blessed Sacrament its trophy and almost cost the winners their drum major, Al LaRocca.

LaRocca was struck by a light stanchion which was toppled by the high winds. The first-place trophy, which he was carrying, was broken in half and he was taken to Bayonne Hospital where he was released after X-rays proved negative.

ST. ROSE OF Lima finished fourth with 75.5 points the same evening in a contest sponsored by the Shoreliners at Neptune.

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CAMPERS CONTRIBUTE — Rev. Charles J. McDonnell, assistant director of the Essex County CYO, presents a check to Dr. Elaine S. Berson, director of community services of the Essex County Mental Health Association. The funds were raised by members of the St. Paul the Apostle (Irvington) CYO day camp at a carnival last week. Three of the campers are shown in the background. Day camps are conducted each summer by the various county CYO units at schools in their areas.

Before Returning Home

Exchange Students Discuss Views

UNITED NATIONS (NC) — A conference room here rang with spirited comments as 166 participants from 12 nations in Europe and Latin America discussed economic and social development in relation to the United Nations.

It was the climax to an afternoon at the UN, arranged for students in the 1962-63 international high school exchange program which is sponsored by the Youth De-

partment of the National Catholic Welfare Conference.

THE GROUP came to New York for a three-day tour before the students return to their home countries. They spent their junior years living with Catholic families and attending Catholic high schools throughout the U.S.

Two of the students lived with North Jersey families. Marie-Christine Devred was the guest of Mr. and Mrs. Walter P. Johnson of Teaneck and Joelle Barrois stayed at the home of Mr. and Mrs. Archie Dowd of West Orange. Both girls are from France.

Catherine Schaefer, assistant for UN Affairs to the NCWC general secretary, arranged the tour and conference. The briefing featured presentations on economic and social matters by Seymour M. Finger, senior adviser on economic and social affairs at the United States Mission to

the UN, and on community development by Leonore Ribeira, a UN technical assistance expert from India, currently on assignment in Colombia.

SPEAKERS KEPT formal remarks brief, concentrating on handling questions which ranged from proposals for a Latin American common market to some fairly pointed queries on U.S. policy.

"We'll have to be asked first," Finger replied to a German student's "Do you think the U.S. should join the Western Hemisphere's free tariff association?"

"It is likely that the U.S. will form an isolationist government in 1964," asked an Italian who has noted some dominant trends during his year in the U.S.

The speakers got some advice from the students, too. An Argentinian suggested that the U.S. change its method of aiding his country because in spite of the money the U.S. is spending, it is "doing nothing for the betterment of the situation."

Miss Ribeira attracted a large Colombian delegation after the session, mainly composed of students anxious to know how they can aid in such community development projects.

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Thornton Blends Academic, Athletic Abilities

RAHWAY — Oil and water are poor mixers and many people have the same notion about academic and athletic abilities.

Any lingering doubts about those lines can be dispelled by considering the case of Paul Thornton—top scholar, top pitcher and perhaps some day top humanitarian.

HE GAINED academic headlines at St. Benedict's Prep by leading his class for each of his four years, finishing with a 94.5 average over that span, and giving the valedictory address at graduation.

In sports, he led the Gray Bees to another of their traditionally fine baseball seasons—during which they gained the Greater Newark Tournament final for the first time—with a 13-3 pitching record and some fine play at shortstop.

As for the future, he will begin his freshman year at Harvard this fall on one of the early steps along a road which he hopes will carry him to a medical degree. He intends to become a general practitioner.

"I FEEL THAT for me this is the way I can contribute the most," he said in explaining why he wants to enter general practice rather than specialize. Paul's father, Edward Thornton, noted: "He feels that general practitioners are needed and in this way he can help to pay back so many people who have helped him."

He will attend Harvard on a full scholarship, the James J. Kerrigan Memorial Scholarship from Merck and Co. of Rahway where his father is chemical products brand manager.

Unlike most high school athletes who are baseball standouts, he isn't thinking about the prospects of entering professional baseball. In fact, he was invited to a Milwaukee Brave tryout recently and didn't even attend.

"My American Legion coach said I couldn't get anything out of it if I didn't plan to try

Gift to Workers

VALLETTA, Malta (NC) — Joseph Cardinal Frings of Cologne has sent \$2,500 on behalf of Misericordia, the German Catholic Bishops' foreign aid organization, to help build a training center here for workers who plan to emigrate to Europe.

for a contract," Paul said. "And I won't have any time for that for a long time with my studies to become a doctor."

HOWEVER, BASEBALL is not out of his life. He hopes to pitch for Harvard next spring and is currently playing a lot of summer baseball with leagues around Rahway.

He has been playing mostly shortstop in order to rest his arm. "I had a little arm trouble during the season and I'd like to rest it," Paul explained.

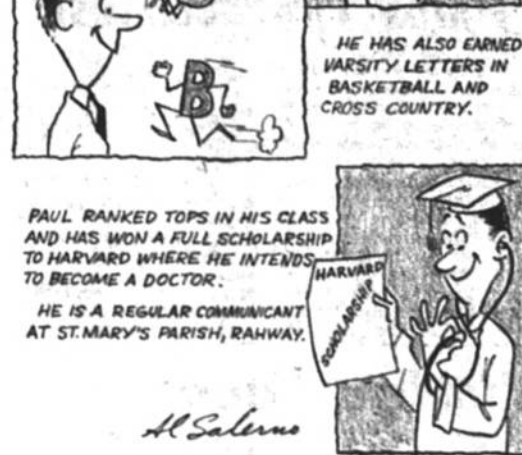


PAUL THORNTON

PAUL POSTED A 13-3 PITCHING MARK AND WAS A STANDOUT SHORTSTOP WHEN NOT HURLING. HE LED ST. BENEDICT'S PREP TO ANOTHER TOP NOTCH RECORD.



HE HAS ALSO EARNED VARSITY LETTERS IN BASEBALL AND CROSS COUNTRY.



PAUL RANKED TOPS IN HIS CLASS AND HAS WON A FULL SCHOLARSHIP TO HARVARD WHERE HE INTENDS TO BECOME A DOCTOR.

HE IS A REGULAR COMMUNICANT AT ST. MARY'S PARISH, RAHWAY.

Al Salerno

Baseball wasn't his only sport at St. Benedict's Prep. He earned letters in both cross-country and basketball, although an injury suffered during the cross-country season hampered his basketball efforts somewhat last year.

His interests are not limited to books and sport. For the rest of this week, he'll be making his acting debut in "The Boy Friend," the third of three productions being presented this summer by the St. Benedict's Prep Drama Guild. Paul and a group of his friends have also "been fooling around" with some folk singing recently.

ON THE SPIRITUAL SIDE, he was an altar boy at St. Mary's and presently attends Nocturnal Adoration Society devotions with his father each First Friday.

What gave Paul the biggest thrills in his young life? "Giving the valedictory address at graduation was certainly my greatest academic thrill," he replied without hesitation. "And," he continued, "I think playing in the GNT and making the finals was my biggest thrill in sports. Being named all-state was also big, but it came more as a surprise because I never expected that."

Regan Joins Clinic Staff

TUNKHANNOCK, Pa. — Camp St. Andrew, which conducts an annual basketball clinic for high school students here, has attracted enough interest this year to have the clinic expanded to two weeks. It was announced by Rev. Andrew J. McGowan, camp director.

Reservations have been closed for one week, Aug. 13 to 23, but there are some openings for the previous week, Aug. 11 to 18, Father McGowan reported.

Pope Receives Globetrotters

VATICAN CITY (RNS) — Pope Paul VI received the Harlem Globetrotters, internationally known professional basketball team, at an audience in the Vatican Palace. The American team has made annual visits to the Vatican. In 1959, they were greeted by Pope John XXIII.

In CYO Baseball

Card Crucial Contests July 28

NEWARK — Wet grounds washed out the schedule in the two Essex County CYO baseball leagues July 21 at Branch Brook Park Extension.

A recheck of the records, however, revealed that St. Thomas the Apostle (Bloomfield) had defeated St. Benedict's (Newark), 3-2, in the opening game of the season. Previous standings had listed St. Benedict's as undefeated.

THE CHANGE created a tie for first place in the Junior League between St. Benedict's and St. Antoninus. Both teams sport 4-1 records. The leaders were scheduled to meet July 21.

Sacred Heart Cathedral is also very much in the pennant fight with a 3-1 mark. The Cathedral will have an opportunity to climb when it faces St. Antoninus July 28. St. Antoninus suffered its only loss to the Cathedral, 3-1.

The change in the standings also projects St. Thomas into the pennant fight somewhat with a 3-3 record. The Bloomfielders hope to give St. Benedict's a tough test July 28.

THE INTERMEDIATE League standings remain unchanged with Sacred Heart Cathedral holding a one-half game edge over St. Francis Xavier (Newark) and St. Rose of Lima (Newark). St. Rose and St. Francis will clash July 28 in the league's top game.

Only three more weeks of action remain in the Inter-

mediate League. The first half winner is slated to meet the second half winner at the end of the regular schedule for the loop title.

A make-up of rained-out games could cause a three-way tie for first place in the first half among Sacred Heart Cathedral, St. Francis and St. Rose.

July 28 Schedule			
Sacred Heart Cathedral	vs.	St. Francis	1 p.m.
St. Rose of Lima	vs.	St. Antoninus	1 p.m.
Sacred Heart (JV)	vs.	St. Benedict's	1 p.m.

July 29 Schedule			
St. Rose vs. St. Francis	1 p.m.	Sacred Heart Cath. vs. Sacred Heart (JV)	3:30 p.m.
St. Benedict's	vs.	St. Antoninus	1 p.m.

DePaul Adds Newcomers

WAYNE — Two teams which will be fielding their first varsity football teams, Morris Catholic and Kinnelon, have been added to the DePaul High School schedule for the coming season. One opponent, New Milford, will be dropped, swelling the schedule from eight to nine games.

The Spartans will meet Morris Catholic, a new Big Eight Conference club, on Thanksgiving Day. Prior to last season, DePaul had played St. Luke's on Turkey Day.

The complete schedule is as follows:
Sept. 29, Raynham.
Oct. 6, at Bayley-Elard*, 12, at St. Mary's*, 20, at Immaculate*, 20, at Kinnelon.
Nov. 3, O. L. Valley*, 9, at Saddle Brook*, 10, Pennsauken*, 20, Morris Catholic* (11 a.m.).
*Big Eight Conference

Valley Plans Thanksgiving Day Contest

ORANGE — Two noteworthy changes appear on the 1963 football schedule announced by Our Lady of the Valley High School. In one, the locals will take on Morris Catholic, a newcomer to the Big Eight Conference, and in the other, Valley and Immaculate Conception will open a Thanksgiving Day rivalry.

Morris Catholic, in its first season of varsity football, will take the place of Essex Catholic on the Valley slate. Immaculate Conception is a long-time rival, but the teams had played before Thanksgiving in previous years.

Six of the nine dates for Valley will be conference games. All Big Eight foes except Bayley-Elard are listed, starting with Oratory on opening day Sept. 29.

The complete schedule is as follows:
Sept. 29, at Oratory.
Oct. 6, at St. Mary's (R)*, 11, Morris Catholic* (12 p.m.), 14, at Harrison (12 p.m.), 20, Clifford Scott.
Nov. 3, at DePaul*, 10, at St. Luke's*, 10, at West Orange Mountain*, 20, Immaculate Conception* (11 a.m.).
*Big Eight Conference

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Planning Two Divisions

by ed woodward

When Our Lady of the Valley visits Oratory and Immaculate Conception meets St. St. Mary's at Rutherford in football Sept. 29, it will be a significant day in the life of the Big Eight Conference — formerly the Big Five, Big Six and Big Seven.

That afternoon will mark the start of the first year of full competition for the league which has grown annually. League championships will be awarded in basketball and baseball in the coming school year.

IN PAST SEASONS, the teams battled for football and track honors in a circuit organized primarily for football. The smoothness of operation and good relationships which developed from the league prompted members to expand into the other major sports.

Not only will Big Eight make its debut in basketball and baseball, but it will introduce some new ideas in league organization on a high school level.

In both of the new sports, there will be two divisions with the championship decided in a playoff game between the division winners. Besides the top teams in each division meeting head on, the runner-up squads and third-place clubs will compete for trophies in basketball. A junior varsity tournament will also be held.

WHILE SOME scholastic leagues are broken into divisions, few are arranged so that each team will play every team in its own division twice and each team in the other division once. This will provide a 10-game schedule for all.

One division will include Our Lady of the Valley, Bayley-Elard, Oratory and the newest member — Morris Catholic. The other will have DePaul, defending champion in football; St. Luke's, defending champion in track; Immaculate Conception and St. Mary's.

At least for the 1963 season, the football champion will be decided by the best won-lost record with no division of teams. There has been some discussion of two divisions and a playoff for the 1964 season.

THERE ARE A number of advantages to the divisional set-up, especially that of reducing the travel burden for schools as widely separated as are some of the members. It also permits the teams to continue established rivalries with local teams since there will be just 10 league games.

In basketball, for example, if all members played all others twice each season, that would take up 14 of their games. Just four dates would be left open for other games.

The two divisions give two teams an opportunity to be champions instead of one. The playoff is also bound to create interest among players and fans.

This set-up might be a way for some of the scattered independent teams to organize themselves into leagues. It is worth their time to look into the Big Eight plan.

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Buddhist Schools Included In Vietnam's Aid Program

SAIGON, Vietnam (NC) — Three Buddhist semi-public schools specializing in Buddhist studies have received financial aid amounting to 501,000 piastres (about \$8,800 U.S.) from the Vietnamese government, the Director of Private Education, M. Vu Duc Chang, said here.

Purely private schools in south and central Vietnam number 2,111 primary and 340 secondary schools, he said. No government subsidy or aid is given to 98.5% of these schools. For the remaining 1.5%, that is, 29 schools, a token grant averaging 16,000 piastres (about \$218) was given by the government last year. The entire sum given to these 29 private schools was equivalent to only about \$8,300.

As the majority of private schools in Vietnam are conducted by Brothers, Sisters or priests, the majority of the 29 private schools assisted last year are under Catholic direction. Most, if not all, are serving the very poor. At least 10 of them are primary schools

for children of resettled refugees from the north.

Three of the 29 assisted schools are conducted by non-Catholics.

A committee of seven officials apportioned the amounts given to the 29 poor schools. The chairman of the committee, a high official of the Ministry of Education, is a Buddhist. The Director of Private Education is a Protestant.

Diocese Nears Priest 'Tithe'

JEFFERSON CITY, Mo. (NC) — The Jefferson City Diocese hopes to send four more priests to Latin America in 1964 — thus "tithing" 10% of its priests to mission work south of the border.

Bishop Joseph M. Marling, C.P.S., now has nine of his 132 diocesan priests in Peru, the highest percentage of diocesan priests in Latin American missionary work for any See in the country.



JAPANESE ART — This painting of the "Mother of God in Glory" is the work of Insho Domoto of the Japanese National Academy and hangs in Immaculate Conception Cathedral, Osaka, Japan.

To Help Refugees

Missionary Turns Businessman

MACAO (NC) — "We may have started in the 'doghouse,' but we're climbing to the top of the world now," beamed Rev. Patrick Shaules, S.J., of San Diego, Cal., who like many another missionary has found he must be jack-of-all-trades and master of them too.

The making and marketing of beaded sweaters, purses, embroidered luncheon sets and other tourist-tempting items is a far cry from knowing theology.

BUT SUPERVISING such work is what Father Shaules is now doing, when he's not doubling as director of Ricci High School in this Portuguese territory off the south China coast.

The project is called Macao Welfare Enterprise. It is a non-profit venture and the first large-scale one of its kind here. The goal is to provide 300 Chinese refugees with training and employment by September.

CATHOLIC RELIEF Services-NCWC helped launch the program last November with a donation of \$25. The Governor of Macao provided free temporary working quarters.

deserted kennels at an old dog racing track. The Sisters of Our Lady of the Angels took over supervision and training. And workers received 18 cents a day and a free meal while training.

CRS-NCWC saw the potential of the project and started to rally support. They interested Britain's Oxford Committee for Famine Relief in providing financial assistance. The Misericordia Far East fund of the German Bishops provided new training quarters for the workers and the training period has been subsidized by a gift of \$6,500 from the Refugee Migration Unit of the American Consulate in Hong Kong.

Rule Editor Guilty Of Slandering Pope

MADRAS, India (NC) — Madras Magistrate A.J. Arnold found the editor of an atheist newspaper guilty of slandering the late Pope John XXIII and gave him a \$60 fine or four months in jail. The Madras government sued the editor for a story which it said was slanderous and grossly insulting to the Catholic religion.

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INDIA: MISSION IN THE JUNGLE

ATTAPADY is a tropical jungle mission in the state of Kerala in southern India. Some Catholic farmers went there to begin farming in this pioneer area recently opened by government. The idea was to make life better for the natives through colonization, thus raising their living and cultural standards. A sixty-five year old priest offered to be pastor. A thatched hut was built for him for residence and services. A new chapel was dedicated to St. Peter. Up to now the work has been most discouraging, slow and filled with unexpected difficulties. The chapel burned, a landslide took the lives of the diocesan authorities first heard of this tragedy by radio. Meantime, the rains beat down and insects were persistent. Despite all this, the parishioners are still valiantly trying to give some permanency to their religious life. They are trying to build a modest church for which \$4,000 is needed. Their Bishop and the International Apostolate both have added their words to the plea of the pastor for financial help from us. Will you aid them? Any contribution will be appreciated. You can be assured that you will be long remembered as a benefactor in the prayers of the community.

VOCATIONS

Someone has written: "He who has seen the whole world hanging by the hair of the mercy of God has seen the truth." To bring Christ's truth to the 400 million people of India, mostly Hindu, is a tremendous task of love and devotion for our priests and Sisters. Will you sponsor a seminarian like MATTHEW BELLARMINI KARAKUNNEL or SISTER AGNET of the Carmelite Sisters of Kothamangalam? By paying for their education, you will participate in their future missionary activities. The seminarians' education costs \$100 each for six years and the Sisters' training is \$150 for each of the two years of training. Money can be sent in installments.

"As a white candle in a holy place So is the beauty of an aged face." (Joseph Campbell)

The old folks in our care are aided by our PALACE OF GOLD CLUB. All that is asked is one dollar a month for this work! You can send it whenever convenient. Our other clubs include: DANIEL LEFER CLUB (for lepers); ORPHANS BREAD (for orphans); BASILIANS (support schools); MONICA CLUB (provides chalices, altars, etc. for churches and chapels). Your prayers and that one lone dollar monthly—that's all it takes to belong!

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Mission Funds Aid 'Spiritual Children'

One of the first commands given at creation was: "Increase and multiply." The source of all generations is in God, for He, Himself, has an Eternal Son and through Christ millions of adopted children.

Our indifference about making converts is a kind of spiritual sterility. When we go before God He will ask: "Where are your spiritual children, your converts?"

If we have made none, the excuse given is "they will not listen." The truth is: we will not speak.

Whether we are married or single we can have spiritual children by means of providing those in need with the knowledge of Christ. We can help the missions in various ways and so do just that. Send your help, therefore, to the Society for the Propagation of the Faith, and in this way the missions can be helped in spreading the Faith among the people of the world.

Island Missioner Needs Medicine

One day's journey from the nearest road is the location of a mission at Lacub in the Philippines. Rev. Richard Kraft, S.V.D., says this mission is among a semi-primitive mountain tribe who are particularly prone to tuberculosis.

"I have about 2,500 children in the school here in Lacub," writes Father Kraft, adding that "there are two smaller schools, each a day's journey from Lacub. I take care of the needs of the people here by dispensing medicine from my small clinic."

Tuberculosis infects practically all of the people here. Since April a sanitary inspector has been assigned to this area by the government.

"When I arrived here six years ago malaria seemed wiped out due to the efforts of the American Army right after the war. Today it has risen again to an alarming degree, and half the population

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of Lacub, including the children, have been suffering from attacks. I had some medicine for this, but now it is long exhausted.

"People are particularly susceptible to the flu and cannot be isolated from contagion. I could use hundreds of APC, Medical, or similar tablets each month. I am grateful for vitamins already forwarded here."

"More are needed in the form of tablets or capsules, as the people do not have spoons for taking the liquid vitamins."

"Thank you for all you have done for this mission, and begging for more of the same, we wish our friends well and pray for them, too."

Refugees in Macao Aided by Jesuits

An oasis of the Faith in Asia is Macao, established as a Portuguese colony in 1557. Through troubled centuries it still retains its individual character.

Communist China and Macao share a common border. Macao is situated on a peninsula, and a gate on the outskirts closes off the Canton Highway at the communist border.

Any restrictions on Chinese traffic to or from China are imposed by the Reds. The Macao government allows free passage in either direction. Once a refugee escapes to Macao he is kindly received by local police, registered, and sent to the Jesuits at Casa

Ricci. The Fathers and Brothers provide what they can of food and clothing and do their best to find lodging for their guests.

Materialism Dulls Progress in Japan

Rev. Thomas Dwyer, O.S.A., writes from Fukuoka-Shi, Japan, that the wounds of the last war are still open, "and it is very interesting to watch them close. In 16 years Japan has changed," he says, "from a nation that held its emperor if not as a God, at least as the very heart and core of its national spirit to a country that is doing its utmost to persevere in democracy and free enterprise."

"It sees its own future safety in terms of complete neutrality — dangerous as that position is. The father and eldest son are no longer complete Lords in the home. They have given way to 'okusan,' the wife. Women have definitely come up in the world. Life has turned to a grasping materialistic philosophy whose standards are money and American-made automobiles."

"Since the war we have seen the incredible mushrooming of the so-called 'New Religions' with their faith-healing and un-Japanese-like wild dancing. The change is seen in its idolatry of science and in the eclecticism of its philosophies."

"Slowly but surely the wounds of war are closing. Japan, I think, will never be the same. And how do the Japanese react to these changes? The young, as always, revel in change and look forward to making Japan a greater nation. The old, as ever, shake their heads, and say 'Zannan, Zannan.' (Too bad, too bad.) We hope and pray and work for the change to Christianity, and we hope you will help us with your prayers and alms."

Mission Appeal In Newark

Bishop Stanton and Msgr. Davis will make an appeal for the Society for the Propagation of the Faith in Our Lady of Mt. Carmel Church, Newark, on July 28, Rev. Richard J. Calligaro, administrator.

They are grateful to Father Calligaro for inviting them to speak to his parishioners on behalf of all Catholic missionaries.

Moslem Fanatics Threaten Convert

DUESSELDORF, Germany (NC) — A young Catholic convert from Islam is living in hiding here because he fears he will be murdered by Moslem fanatics and persons connected with the United Arab Republic Embassy who wanted to prevent his Baptism.

He is a Lebanese-born Egyptian — John Kamal Roushy, 22 — who was baptized under police protection following threats of violence from Moslem students who were actively supported by Abdel Chafsi of the U.A.R. Embassy. He claims he was forcibly held for two days at the embassy where threats were made against his own life and the life of the priest who later baptized him.

ROUSHY CAME here from Egypt to take a job as an apprentice in a Duesseldorf factory, where he had contact with Catholic circles and decided to become a convert. He was instructed by Rev. Lukas Malik, O.P., a brother of Charles Malik, former Lebanese Foreign Minister and once a president of the UN General Assembly.

The Baptism was to take place on Easter. On Good Friday, however, Arab students besieged the house where Roushy was living. The next day an Egyptian came to see him on behalf of the U.A.R. Embassy in Bonn and persuaded him to go to the German capital to discuss the matter with embassy officials. Roushy did so and was held for two days, thus missing his scheduled Baptism. On Easter Monday, he said, he escaped and asked for police protection.

THE POLICE tape-recorded his report of what had happened to him at the embassy. He said embassy officials told him that Father Malik is a Zionist agent who uses hypnosis on young Arab students in Germany to promote his own political aims. They also

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Missioner Inherits Family Of Five in Tanganyika

TABORA, Tanganyika (NC) — A U. S. missioner here has inherited five children.

The legacy for Rev. Paul Heon, W.F., of Nashua, N. H., came when a convert, John Nkwabi, died. Father Heon cared for Nkwabi when he was taken sick last December. Nkwabi was later taken to a mission hospital at Ndala, 35 miles from here.

HE WROTE to Father Heon from the hospital thanking the priest for his kindness, asking him to offer Mass for the repose of his soul, and bequeathing the priest his five children. By the time Father Heon received the letter, Nkwabi had died.

Local custom says that orphaned children become the wards of a deceased man's eldest brother. A pagan, the brother waived his right and honored Nkwabi's will. Father Heon is now legally the father of the five children and they can stay with their Catholic mother.

Knights Name Chairmen

UNION CITY — Gerard J. Oakley of Bergenfield has been named general chairman of the six-point program for the 1963-64 term by Charles W. Gardner of Boonton, state deputy of the Knights of Columbus.

Louis D. Carr of Jersey City and John J. Dane of Keyport were reappointed chairmen of Catholic activities and public relations, respectively. New chairmen include: James Conroy of Union, membership insurance; Richard J. Matthews of Ridgewood, fraternal activities; Robert W. Sullivan of Toms River, council activities, and John Herbst of South River, youth activities.



FOR NEW PARISH — This is the architect's conception of the parish plant for Our Lady of Mercy, Jersey City, which was established only last month. At left is the gymnasium-auditorium, which will also serve as a site for Mass until the church is built. The 30-room school is at center and the convent at right. The architects are Valdemar H. Paulsen and Hugh C. Clarke of Jersey City.

Our Lady of Mercy Pastor Announces Building Plans

JERSEY CITY — Rev. Edward F. Wojtycha, pastor of the new Our Lady of Mercy parish in the Greenville section of this city, this week announced plans for the erection of a school, convent and auditorium-gymnasium.

The \$2 million project will be erected between Lembeck and Bartholdi Aves., adjacent to the Country Village housing development. It will also be bounded on one side by the old Morris Canal. The first effort toward fund raising will be the National Dream Drum and Bugle Corps Contest to be held Aug. 18 at Roosevelt Stadium, Jersey City.

GROUND BREAKING for the plant will be held about Nov. 1 of this year. The school will be a three-story building with 30 classrooms and will accommodate 1,200 children. There will also be a one-story administration wing, including a library.

To the rear of the school will be the auditorium-gymnasium, with a seating capacity of 750. Below this will be a cafeteria, also seating 750. Both of these rooms will be used for Mass until the parish church is built opposite the school.

vent will have rooms for 20 Sisters, as well as living and dining rooms, parlor and chapel.

Like the other parish buildings, it will be of contemporary style and completely fireproof. An open corridor will link it to the administration wing of the school.

Our Lady of Mercy parish was taken from territory previously served by St. Paul's and Our Lady of Victories. The new parish has approximately 2,500 families and Sunday services are being temporarily held at the Boulevard Skating Rink and the Moose Hall.

THE THREE-STORY CON-

European News Roundup

To Penalize Red Churchgoers

BERLIN (NC) — A high Polish communist official has announced that "sanctions" will be taken against old-time party members who continue to go to church, according to the Warsaw communist daily Trybuna Ludu.

Roman Nowak, chairman of the Party Control Commission of the Central Commission of the Polish United Workers' (Communist) Party, made the point in a speech at a party meeting

he accepted into the party, especially farmers and workers. Such persons will be handled "tactfully," he said, but they will "gradually be trained in the spirit of our program and ideology."

The Party Control Commission is a juridical body within the party which passes on ideological and ethical questions regarding its members. Its highest sanction is expulsion from the party.

"One must reflect," he said, "on whether or not we should raise the level of our demands on party members of long standing who keep on practicing religion. We must find out whether or not they violate the party constitution which makes it the duty of every party member... to study carefully Marxism and Leninism."

Czechs Ordained

VIENNA (NC) — The two surviving Catholic seminaries in Czechoslovakia graduated a total of 42 seminarians this year, it was reported here.

Available figures indicated that 22 men were ordained after graduating from the seminary in the Slovak capital of Bratislava, and that 20 completed their studies for the priesthood at Litomerice, the seminary for Bohemia and Moravia.

The new graduations represent a gain of eight over last year.

To Study Warfare

UTRECHT, The Netherlands (NC) — Bernard Cardinal Alfrink of Utrecht has set up a commission to study problems raised by the possibility of nuclear warfare.

The commission — headed by Gov. M. van der Schueren of Overijssel Province — was named by the Cardinal in his capacity as president of the Dutch branch of Pax Christi, international Catholic peace movement. The commission is made up of experts in theology, sociology, and law.

Ignore Sunday Law

COLOGNE, Germany (NC) — Regulations on Sunday rest for workers are not being observed in the Germany's iron and steel industry, according to a "white paper" prepared by the scientific advisory committee of the Catholic Labor Movement (KAB).

The industry is not observing a regulation which provides for 28 free Sundays a year for steel workers, the paper said.

The paper also said that the regulations themselves do not satisfactorily solve the problem of Sunday rest because they permit the continuous

production method. The committee pointed out that repair work could be done during the week if continuous production were stopped.

To See Yankees

HARRISON — Our Lady of Grace Council, K. of C., will sponsor a trip to Yankee Stadium Aug. 3. Its annual outing is planned for Aug. 25 at Riverbank Park, Kearny.

Abstinence Group in Annual Meeting

WASHINGTON (NC) — The Catholic Total Abstinence Union of America will hold its 91st annual convention here Aug. 5-7.

The union stressed in its announcement that it is "not a prohibition movement." It said its aim is to "combat excess and abuse in the use of such beverages by giving the example of total abstinence."

Wish you were here: BERNARDS MANOR

Invite your loved ones and friends to this inspiring new community of elegant showplace homes, at Bernards Manor, in historic Basking Ridge, N. J., designed for spacious comfort and the utmost in luxury and livability. Situated on approximately one to two acre parcels, these new homes are an elegant rolling hill, where magnificent views and amenities can be seen among the surrounding mountain ridges. Just minutes away from the Erie-Lackawanna Railroad Station, recreational and shopping areas, excellent schools, and all churches. These truly extraordinary homes feature: fine architectural style, colored walls, spacious living quarters, extra bedrooms (4, 5 or 6 bedrooms), labor and time saving devices, play rooms, guest rooms, den, large closets and storage areas, separate utility rooms, gorgeous landscaping, deluxe RCA Whitepool kitchens with separate informal dining areas, full tiled bathrooms and powder room, full mirrored vanity, daylight ceilings, Moon Dialer faucets, built-in Hobart A-100 Intercom systems, all city utilities and security alarm—no back yard.



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The SHUTTER-SHIFTING SNAPSHOTTER

Look at this bird! He's a camera-carrying, meter-minded, tripod-tipper who dotes on "cheese." To be perfectly candid, he's a bug! He exposes you to floods and flashes, lamps and lenses, and shoots when he sees the light in your eyes. He spends a lot of time in the darkroom, but he's never in the dark.

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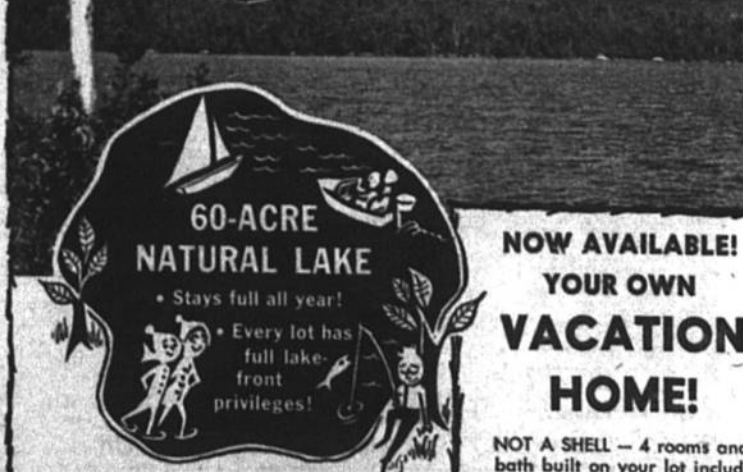
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Newark News
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Family Life

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Aug. 11-13 — Maywood, Queen of Peace, WI 5-0139
Aug. 25 — Sept. 1 — Newark, St. Francis Xavier, OR 3-5007
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DIRECTIONS: FOLLOW Route 3, 10 or 46 West to Netcong; there go north on Route 206 to Springfield Park; then follow signs to Lake Success.

Paramus Gardens Sales Rapid

A Keyton Release

PARAMUS (PFS) — Sales have passed the one-third mark at the recently opened 33-house Paramus Gardens community here on Paramus Road just north of Midland Ave., where development manager John Consentino of Arthur Williamson and Co., reports a dozen homes sold.

Construction of homes is under way with foundations going in and builder Frank Zappala of East Paterson plans initial deliveries late this summer.

At Paramus Gardens, where homes are being sold on 10% down, 30-year conventional financing terms, fully landscaped plots will be a quarter-acre and larger and will include standby city sewers.

A bi-level ranch house, priced at \$28,490, is on display and will be offered in three exterior elevations. The exterior of the house has double-course cedar shingles

and includes a covered portico entry leading into a foyer with a guest closet.

The level a few steps up off the foyer has a living room with picture window, a dining room, and a kitchen with breakfast area.

The sleeping wing on the same floor has a master bedroom with two closets, a powder room, two other bedrooms, and a bath.

The lower level has a partially paneled family room,



FOR SHORE FOLKS — Recently completed St. Francis Church and auditorium serves Catholics at Beach Haven West where the parish has acquired an additional 25 acres. Beach Haven West is the water-front and lagoon community rising on Rt. 72, just nine minutes from Exit 63 of the Garden State Parkway.



FOR THE TROUT FISHERMAN — This 50-foot fishing dock jutting into Lake Success is one of the many recreational and sporting activities available to site and home owners at this 1,200-acre vacation community located along the Appalachian Trail, off Rt. 206, above Stillwater. Every lot owner at Lake Success has full lake-front privileges. Offered here are 16,000 sq. ft. sites for \$99.50 down.

Atop Mountain

Sales Under Way

At Shadow Oaks

A Keyton Release

BRIDGEWATER (PFS) — Sales are being initiated this weekend at the 56-house Shadow Oaks community on Cambridge Lane and Brown Rd. about a quarter mile off Rt. 206. The tract will feature four housing plans with prices ranging from \$20,990.

Melvin Konwiser of Konwiser Construction Co. is developing the Shadow Oaks tract atop a mountain which is part of the Watchung range. The overall recreation area offers boating, fishing, swimming and has three nearby country clubs.

Konwiser, who also created the award-winning Village Green cluster community in Hillsboro, which was cited by the New Jersey Federation of Planning Officials for "Imaginative Concept of Subdivision Development," is offering Shadow Oaks homes on wooded landscaped plots approximately one acre and larger. The area has all utilities, including city sewers, water, streets and curbs.

The homes are close to all

facilities, including schools and bus and rail service to Newark and New York City.

The homes can be purchased with 5% down financing terms.

LAKE LENAPE

Properties, Sussex County
100 acres lake for swimming, boating & fishing. Club Plan. Prices from \$149,500. 10% down, 6% on unpaid balance. Directions: Rt. 2, 10 or 46 West to Andover, then follow signs.

GREEN ISLAND

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OR Route 22, at Clinton turn right on Route 69 to Route 46 and proceed as above.

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July 25, 1983

THE ADVOCATE 17

Aberdeen, Where Livin's Easy

A Cherson-Carroll Release

MATAWAN (PFS) — Dusting the furniture won't be a chore: Dad's favorite hi-fi set will sound better than ever: allergy sufferers will have new relief: and in general, life will be quieter, more pleasant and more comfortable at the new Gold Medallion Aberdeen East garden apartment and club community now rising off Exit 129 of the Garden State Parkway on Aberdeen Rd.

How has all this come about? According to builders Arthur Goldberg and Paul Waters, one of the prime considerations during the engineering and planning for Aberdeen East was to provide the tenants with the utmost in comfort and convenience.

Aided by the architectural firm of Gerber and Pancani,

the General Electric Research Laboratories, and the engineers of the Hagan Co., the builders are offering tenants noiseless, radiant heating which eliminates at least 80% of the dust in the air. This

makes housekeeping easier — and works new blessings for hay fever and allergy sufferers. The new, improved sound-dampening Hagan insulation is blown in under pressure.

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Explains Position On WCC

An Advocate News Summary
MONTREAL — There is no dogmatic obstacle which would prevent the Catholic Church from joining the World Council of Churches, a Vatican observer to a major WCC meeting here said — adding, however, that the Church has stayed outside the organization for "pastoral and practical reasons."

Rev. Gregory Baum, O.S.A., of Toronto, pointed out that Orthodox denominations, which share many ideas on the nature of the Church with Catholics, have joined the WCC without any sense of inconsistency. Nevertheless, he said, the Church has chosen to remain out of the interreligious group for reasons which include the fear of religious indifference and possible widespread misunderstanding among Catholics.

Father Baum spoke at a press conference during the fourth international meeting of the council's Faith and Order Commission. He is one of five official Catholic observers attending the meeting, which concludes July 28.

There have been increased contacts between the WCC and the Church since the foundation of the council in 1948, when the Catholic Church turned down a bid to join.

A FURTHER SIGN of growing contact between the World Council and the Catholic Church was the fact that during the meeting a Catholic for the first time addressed one of the sessions. This "first" was a talk on New Testament ecclesiology by Rev. Raymond E. Brown, S.S., a professor of scripture at St. Mary's Seminary, Baltimore.

Two leading Canadian Catholic churchmen — Paul Emile Cardinal Leger of Montreal, and Archbishop Maurice Roy of Quebec — issued special statements urging Catholics to pray for delegates to the meeting, attended by some 500 churchmen from all over the world.

FATHER BROWN noted that biblical criticism is "but one avenue of research into the Church of the first century."

"Nevertheless, it is incumbent on us to use all the means at our disposal, including the science of biblical criticism, to know and understand what the Church of the New Testament was and was not, as a guide to our understanding of what the Church must be today," he said.

Father Brown admitted that there is no uniformity of theology in the New Testament but insisted that there is unity of belief.

"There are strong differences of outlook found among the various New Testament writers, a fact often neglected in past theological discussion," he said.

"But if with justification we can speak of theologies present in the New Testament, we must recognize that each of the New Testament theologians was conscious of belonging to one Christian Church," he added.

Among the "common elements found in all the ecclesiologies of the New Testament," he listed shared beliefs on community with Judaism; the special role of the apostles; and Baptism and the Eucharist.

A RUSSIAN Orthodox leader at the meeting voiced optimism here about the chances of improved relations between his church and the Catholic Church.

Archbishop Ioann, Russian Orthodox Exarch of North and South America, said "spring" may have arrived in the area of Catholic Russian Orthodox relations.

"In Russia," he said, "we have a saying that swallows are the first sign of spring."

"Now two swallows have gone south — two Russian priests attended the Second Vatican Council — and two swallows have gone north — two Vatican observers are now in Moscow participating in the celebrations marking the golden jubilee of the episcopal consecration of Patriarch Alexia. Maybe this is a sign of spring."

Dr. Hans Harms of Hamburg, addressing a general session of the conference, appealed to the Catholic Church to participate in a wider dialogue "in order to help the whole Body of Christ to regain health in renewal and unity."

Vatican Thanks U. S. Congress

WASHINGTON, D.C. (RNS) — Both the House and Senate suspended their rules and received messages from the Vatican Secretary of State thanking them for the resolutions of condolence they adopted expressing sorrow at news of the death of Pope John XXIII.

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